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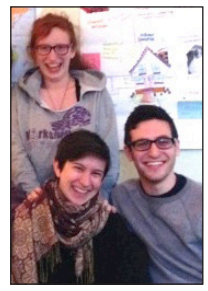

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WASHTENAW JEWISH NEWS

April 2014 Nissan 5774 Volume XXXVIII: Number 7 FREE

Community Tribute Concert to honor Cantor Annie Rose

Debbie Merion, special to the WJN

A dozen red roses aren't enough. Neither are handwritten cards, sweet chocolate desserts and heartfelt mini-speeches—though they are all a great start to celebrate and honor Temple Beth Emeth's Cantor Annie Rose as she prepares for retirement. The whole community is invited to the Sunday, April 27, "Celebrate Annie Rose Community Tribute Concert," to honor Cantor Rose. The afternoon will include a unique one-hour concert of virtuoso performances, a world premiere of a new musical work composed just for this event, and more. The celebration will take place in the auditorium of the Morris Lawrence Building of Washtenaw Community College from 4-6 p.m.

Celebration highlights

Kol Halev—The "Voice of the Heart" choir will sing *L'Dor Vador* (from *Generation to Generation*). "This is Annie's choir. She founded and nurtured it to make it the extraordinary choir that it is," says Ben Cohen, musical director for the event.

The Vocal Arts Ensemble will sing *Shir Hashirim*, (*Song of Solomon*) by Yezekiel Braun.

Ben Cohen has composed and will conduct *A Canticle for Annie* for the event, a musical piece for clarinet, piano and choir which is based on and honoring one of Cantor Rose's favorite passages from prophets, Micah 6:6-8. Says Cantor Rose, "I love Micah 6:6-8 because it asks, 'How can we be our best selves? How can we serve God?' It then provides a beautiful answer that speaks to me at my core: 'embrace loving-kindness… love mercy… dwell in compassion.'"

Also appearing at the concert will be Ralph and Deborah Katz, David Gitterman, and John Goodell.

After the concert, guests will mingle, munch and share love with Cantor Rose during a super-schmooze in the atrium of the Morris Lawrence building. Simply Scrumptious is catering the exciting menu for the event, featuring a Mediterranean station with hummus, tapenade and chicken kabobs; hors d'oeuvres including salmon kabobs and puff pastry "pops" on a stick with fillings like goat cheese and fig; a chef's table of cheese, fruit and fresh vegetables; and a sweets table with lemon curd cake and chocolate raspberry torte.

About the cantorial transition

Feelings are deep about how Cantor Rose touches hearts and changes lives. "I feel that Cantor Rose embodies the Jewish values of love, nurturing, the importance of education to enrich one's own life and those around her, and a spirit of mutual caring in teamwork—embodied in the early kibbutzim in Israel—that is uplifting to see today," said

PHOTO CREDIT: GREGORY FOX

Cantor Annie Rose

Arie Lipsky, conductor of the Ann Arbor Symphony Orchestra. Temple Beth Emeth looks forward to greeting Cantor Regina Lambert-Hayut, who has been hired to serve as Temple Beth Emeth's next cantor. "The greatest honor to me will be the open arms and eager hearts of the community as weembrace our new cantor," said Cantor Rose. ■

Tickets for the Community Tribute Concert and Gala Reception are $100 per person. Tickets include a $50 tax-deductible contribution to the Music and Spirituality Endowment in Honor of Cantor Annie Rose. To purchase tickets and to learn how you can share in this celebration in other ways, visit celebrateannie.net and templebethemeth.org/ctc.

JFS "Sweet Charity" event, April 6

Cindy Klein, special to the WJN

Parents and grandparents, and theirs before them, spent their lives teaching their children about what it means to be Jewish and how to live Jewishly. One of the key principles is based on the concept that "*kol yisrael areivim ze l'ze*" – everyone in the community is responsible for one another. *Tzedakah* (charity) and *tikkun olam* (repairing the world) are actions taken that allow for caring for each other—first, in the Jewish community, then in the general community and places beyond, until the entire world is included.

Fortunately, Jews can practice *tzedakah* and *tikkun olam* in ways that work for themselves personally. Those who can afford to make financial gifts, do so at a level they can afford. Others donate their time by volunteering.

Honorees Susan Fisher and John Waidley

Others make in-kind gifts of food, clothing, furniture, etc. In this way, everyone, from the smallest child to the Bronfmans of the world, is able to practice these concepts, so ingrained in the Jewish way of life.

Continued on page 2

Pardes Hannah celebrates 20th year

Lucinda Kurtz, special to the WJN

Rabbi Elliot Ginsburg has been the prime mover, *rebbe* and spiritual explorer, behind the growth and flowering of Pardes Hannah, the Jewish Renewal community in Ann Arbor. Twenty years ago this year, Reb Elliot and a few pioneering souls created an intimate setting where people could enter deeply into prayer with chanting, kabbalistic meditation, and openhearted wrestling with Torah. This community has attracted members committed to drinking deeply from the wellsprings of tradition while exploring new avenues of spiritual expression and experience.

Pardes Hannah members, students, rabbis, and friends from across the country are gathering together the weekend of May 9–11, to celebrate the 20 year anniversary of Pardes Hannah and acknowledge Reb Elliot's inspiring role as rabbi and teacher. As a professor of Judaic Studies at the University of Michigan, a scholar in residence in numerous academic and community settings, and a teacher and mentor of rabbinical

Rabbi Elliot Ginsberg

Continued on page 2

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Community

Passover Crafts Party at the JCC

Halye Aisner, special to the WJN

The Jewish Community Center of Greater Ann Arbor will host a Passover Crafts Party on Sunday, April 6, from 3–5 p.m., at the JCC. Staff from Creatopia in Plymouth will be on hand to guide families through the painting of a seder plate or kiddish cup. Surprise your family and friends at your seder table with your creativity. Families will also be able to create centerpieces and make other holiday crafts. Representatives from Chabbad House will help everyone make matzah in the "Matzah Factory." In addition, there will be a sing-along of seder songs, and holiday-style snacks. RSVP to the JCC front desk at 971-0990. For more information, contact Noreen De Young at noreendeyoung@jccfed.org.

Sweet Charity event, continued from page 1

Jewish Family Services is presenting Susan Fisher and John Waidley with the Claire and Isadore Bernstein award at its "Sweet Charity: The Joy of Giving Back" event on Sunday, April 6, because their actions embody the concept of "*kol yisrael areivim ze l'ze*." Fisher and Waidley have been giving back to the community for decades. They give generously to many organizations that they care deeply about. Fisher has served on the board of JFS for several years, and is currently its treasurer. She has also been on the board of the Jewish Federation of Greater Ann Arbor, served as its president, and is currently the chair of the Jewish Community Foundation of Greater Ann Arbor. Fisher was also president of University Musical Society. Waidley has served on the board of Genesis, the organization that operates the building shared by Temple Beth Emeth and St. Clare of Assisi Episcopal Church. He has been a Habitat for Humanity volunteer, and he can currently be found most weekdays at JFS tutoring recently resettled refugees in English, assisting them with their resumes and job search skills.

Everyone is invited to join JFS in honoring Susan and John by attending "Sweet Charity: The Joy of Giving Back." The event will take place from 3–5:30 p.m. at the North Campus Research Complex. The day will include a reception with wine, hors d'oeuvres and other culinary delights by Amanda's Kitchen Catering, the award ceremony, and a presentation by the Performance Network Theatre celebrating the tradition of caring for each other. Tickets are $100 ($50 tax deductible) and may be obtained online at jfsannarbor.org, or by calling Cindy or Rosemary at 769-0209. ■

Pardes Hannah, continued from page 1

students, Reb Elliot has touched hundreds of young and older people yearning to find the balance between the forms of tradition and the spontaneous ebb and flow of lived life.

It is fitting that the focus of this special weekend is on the teachings of Reb Elliot's most beloved Hassidic masters, the ones who have most influenced him on his spiritual path. Former students, now rabbis and teachers themselves, will be preparing offerings during the weekend from the writings of such learned teachers as Rabbi Nachman of Bratslav, the Sefat Emet, Rabbi Abraham Joshua Heschel, and Reb Zalman Schachter-Shalomi. Reb Zalman is considered the "grandfather" of the Renewal movement and has been called "one of the most important and creative spiritual teachers of the second half of the 20th century." Coming from a pre-war Hasidic home in Vienna, Reb Zalman is a powerful blend of qualities. Reflects Reb Elliot, "He is someone who is wide open to experimentation, to dialogue across the traditions, to trying out things although they may not always work. In Zalman I see someone who is fearless and with a great big heart. This ability to stretch wide moves me and touches me deeply."

Jewish Renewal reflects this breadth of vision grounded in tradition and is what attracts Reb Elliot to this community. He comments, "One of the things I find so powerful in my experiences with Renewal is the open hearts that people bring to their path, their search. It's a combination of intellectual and emotional honesty—the unwillingness to shut down the heart, on one hand, and the willingness to grapple with issues of ultimate meaning, on the other. How can I live in a way that is honest, that is open to the critical issues of the world, to the agonies and suffering of the world? How can I be open to new models of understanding of how the world works, what it means to be a planetary citizen? And at the same time to allow these questions to be permeated by the wisdom and creativity of the tradition that I am heir to. For me, that's at the core of this."

When Pardes Hannah began as a small minyan 20 years ago, it was an intimate gathering, based on a *havurah* model of prayer. Rabbi Dobrusin was always very supportive, and Beth Israel Congregation invited the community to use a room in their 2010 Washtenaw Avenue building for services, the location the group still meets on the first Shabbat morning each month as well as at other times for Reb Elliot's teachings.

This will be the location of Shabbat services, lunch, and teachings on May 10, led by a variety of rabbis and teachers from across the country. There will also be a Kabbalat Shabbat potluck dinner and service on Friday evening to welcome Shabbat and guests.

A highlight of the weekend will be a Saturday evening Chanting Ritual led by Rabbi Shefa Gold, one of the most well-known and respected chant leaders in the American Jewish community who lives and teaches in New Mexico. Rabbi Gold is founder of C-DEEP, and leads the Kol Zimra Chant Leaders Training Program, the only one of it's kind in the nation. All these events are open to interested participants. More information will be available about the Shefa Gold Chanting Ritual, which will be an opportunity for Pardes Hannah to fundraise to support its growing community. For more information about this 20th anniversary celebration, go to the Pardes Hannah website: pardeshannah.org. ■

WASHTENAW JEWISH NEWS

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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YAD to host Portuguese Jewish experience

Rabbi Ilana Baden, special to the WJN

In the United States, the dominant experience and traditions conveyed in most Jewish communities are that of Ashkenazic Jews. What is known of other communities, particularly those in the Iberian Peninsula, is limited to the Inquisition and Expulsion of 1492. And yet the Jews who lived in Portugal and Spain were some of the greatest influencers on modern history; they were key financial backers of explorations in the New World and developed technology instrumental in the success of these voyages. Furthermore, Portugal played a remarkable role in saving thousands of Jewish lives during World War II.

Saturday, April 12, at 9:15 p.m., join Dalia Naamani-Goldman and her husband Andy DuKatz as they discuss their recent travels to Portugal and their research on its current and historic Jewish community. Topics to be covered include:

- Portugal's rich Jewish history and Jews' integral role in the Age of Discovery, establishment of global trade, and the Crusades
- Portugal's involvement in World War II and its recent repentance toward Jews
- The modern-day Jewish community and the importance of the Cypto-Jew experience

The evening will also feature a brief Havdallah ceremony that marks the end of Shabbat. Typical Portuguese-Jewish desserts will be provided by the hosts. The location for the evening is near the University of Michigan Stadium.

Dalia Naamani-Goldman is a second year MBA student at University of Michigan. Prior to moving to Ann Arbor, Naamani-Goldman worked in business advising in Washington, D.C., and Baltimore. She received her bachelors and masters degrees in science from Northwestern University. In their free time, Naamani-Goldman and DuKatz, a University of Michigan resident physician, enjoy traveling to and learning about current and ancient Jewish communities around the world.

This program is open to the community, but is specifically targeted to people under the age of 40. Furthermore, space for this event is limited, so be sure to RSVP soon. The program is sponsored by the Jewish Federation of Greater Ann Arbor Young Adults Division. For more information and to sign up, contact Rabbi Ilana Baden, at 677-0100. ■

Ann Arbor Holocaust Memorial Service

Chava Kopelman, special to the WJN

The voices of millions of Jews cry out to be remembered and all of us must be mourners and never forget them. Most of the older survivors of the Holocaust are no longer alive and the number of child survivors is rapidly dwindling. We, the children, are the last generation to have witnessed and experienced the terrors of the Holocaust. We invite you and the entire Ann Arbor community to a memorial service to remember those who must never be forgotten.

***Lodz Ghetto* by Miriam Brysk**

The event will take place on Sunday, April 27, from 1:30-3:30 p.m., at the Jewish Community Center of Greater Ann Arbor. During the service, survivors will share their own experiences and light candles in the memory of the six million. While the Germans tried to dehumanize the Jews, the survivors want to reverse this process and personalize their loss by remembering one victim at a time. Martin Shichtman, director of the Judaic Studies and professor of English at Eastern Michigan University, will be the keynote speaker. Violinist Gabriel Bolkosky with perform Holocaust music and Holocaust survivor Miriam Brysk will display her new art exhibit, "Scroll of Remembrance: The Destruction of Jewish Communities in the Shoah."

JCC Jewish Film Festival highlights

Karen Freedland, special to the WJN

The Jewish Community Center of Greater Ann Arbor, along with the Michigan Theater and the Jewish Community Center of Metropolitan Detroit, are bringing the 13th Annual Lenore Marwil Jewish Film Festival to the Michigan Theatre May 4–8. All seats are $10, or a Film Festival pass to all of the Ann Arbor films is $90 for JCC members or $100 for non-members. Tickets and passes are available at the Michigan Theater Box office or at the JCC. The entire festival listing can be found on the JCC website www.jccannarbor.org

One of the most exciting contributions to this year's roster of films is the documentary about the life of Ann Arborite Irene Butter, *Never a Bystander*, produced and directed by another Ann Arbor resident, Evelyn Neuhouse. Many are familiar with Butter's story as a Holocaust survivor and this inspiring documentary only reinforces her courage and beauty. (*See article, page 24.*)

Another movie, *The Pin*, is getting great reviews in festivals around the country. Associated with this film is Ann Arbor community member, teacher, musician and performer, Aron Kaufman. His cousin directed this unique film that is in Yiddish with English subtitles, and Kaufman contributed his musical talents to this entrancing production.

This year's festival will be running during Israel's Independence Day, Yom Ha Atzmaut, which is May 6. Directly connected to the holiday is the movie *The Ceremony*. The film is a true story that depicts a moving drama that occurred during the preparation for the yearly Yom Ha Atzmaut military parade in Israel and its effect on the 80-year-old colonel who has organized it for 30 years.

A fun filled light-hearted movie, the *Zig Zag Kid*, will be shown Monday evening, May 5. There will be birthday cake for the entire audience in celebration of Israel's Independence Day, provided by the Ann Arbor Jewish Federation's Israel Day Committee. It is never too late to become a sponsor and enjoy the festivals perks. For more information, contact Karen Freedland at 971-0990 or karenfreedland@jccfed.org.

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Two art exhibits at the JCC this month

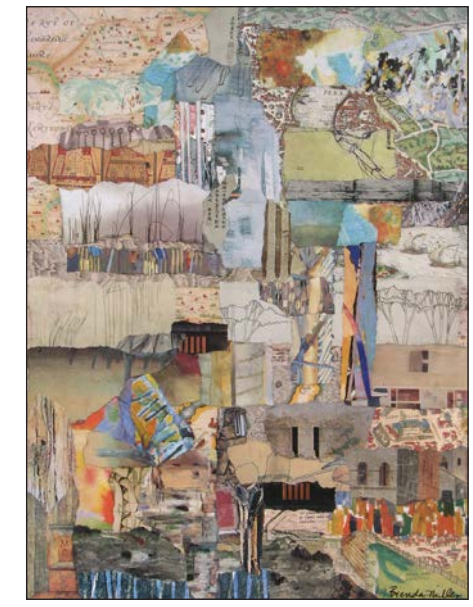
Karen Freedland, special to the WJN

The Jewish Community Center of Greater Ann Arbor will present the work of two local artists this month and next. Sussman's work will be displayed at the JCC beginning March 30, and in the Amster Gallery, Brenda Miller Slomovits will exhibit her work beginning April 6.

The JCC will exhibit the stained glass art and jewelry of artist Ron Sussman for the months of April and May. The exhibit's title is "A Window Into My Passion." From window panes, wind chimes, jewelry and vases, Sussman's collection is vast and his talent immense. The opening reception of his exhibit is March 30, from 4-6 p.m. See how his work transform the building with colorful reflections.

***Magain David* in stained glass by Ron Sussmann**

Brenda Miller Slomovits received a BFA in 1989 and has been studying and working in the field of art and design for much of her adult life. She has shown her work in the Chelsea River Gallery, Legacy Land Conservancy Exhibits, Ann Arbor Women Artist's shows, the U-M Employee Gifts of Art Exhibits, and the *Ann Arbor Observer* has published her art on over a dozen of its covers. Miller has worked full-time in the Mott Newborn Intensive Care since 2002, where she develops support programs for parents and families. The opening reception is Sunday, April 6, 4-6 p.m., with music by San, Emily & Jacob. ■



***Ecosystem* by Brenda Miller Slomovits**

For more information or to RSVP to either reception, contact Karen Freedland at karenfreedland@jccfed.org or 971-0990

JFS and Ann Arbor Area Community Foundation part of "Give Local" day

Rosemary Frenza Chudnof , special to the WJN

Jewish Family Services of Washtenaw County has been chosen as one of only 50 organizations that will participate in the Ann Arbor Area Community Foundation's (AAACF) Give Local day on May 6. This selection means that JFS has the opportunity to raise at least $20,000 from the community on one single day of individual giving.

"Give Local Ann Arbor Area" is a part of "Give Local America," a national day of giving that commemorates the 100th anniversary of the first community foundation. Over 100 community foundations around the country will participate on May 6 by encouraging the public to make online donations to their favorite local organizations within a 24-hour time period. The AAACF has selected 50 local organizations it has funded in honor of its 50th anniversary, and will match any donations made to each organization on a 1:1 basis up to $10,000, paying all fees associated with online giving. JFS' goal is to receive at least $10,000 in donations on May 6, thus guaranteeing it will receive a matching $10,000 from the AAACF.

"We were very pleased to be chosen for this opportunity that highlights the importance of supporting local organizations," says JFS Executive Director Anya Abramzon. "JFS was chosen from among hundreds of local organizations, in part because of our human services mission and our unique and role and stellar reputation in the local community."

To prepare for Give Local day, JFS will be reminding both loyal donors and new potential donors, via email and social media, to donate online between midnight. and 11:59 p.m. on May 6. For those donors who either can't or choose not to donate online, JFS will be able to take a check and then make the donation online itself. The minimum donation is only $10.00.

"We are excited and hopeful that May 6 will be a very impactful day for JFS," says Abramzon, "and one that will support our many vital programs."

Find more information about getting involved on JFS's Facebook and Twitter pages, in e-blasts, and online at www.jfsannarbor.org. You may also contact Rosemary Frenza Chudnof at 769-0209 or via email at rosemary@jfsannarbor.org ■

Hadassah to hold Game Night, April 29

Julie Ellis, special to the WJN

Ann Arbor Hadassah will host Game Night, Tuesday, April 29, at 7 p.m., at the Jewish Community Center of Greater Ann Arbor. This event is open to all women in the community for a $5 entry fee, payable at the door. There will be games of Mah Jongg, Bridge, Scrabble, and Rummikub. The evening will also include desserts, snacks, beverages, and a raffle. RSVP to Julie Ellis at 665-0439 or juliergellis@gmail.com.

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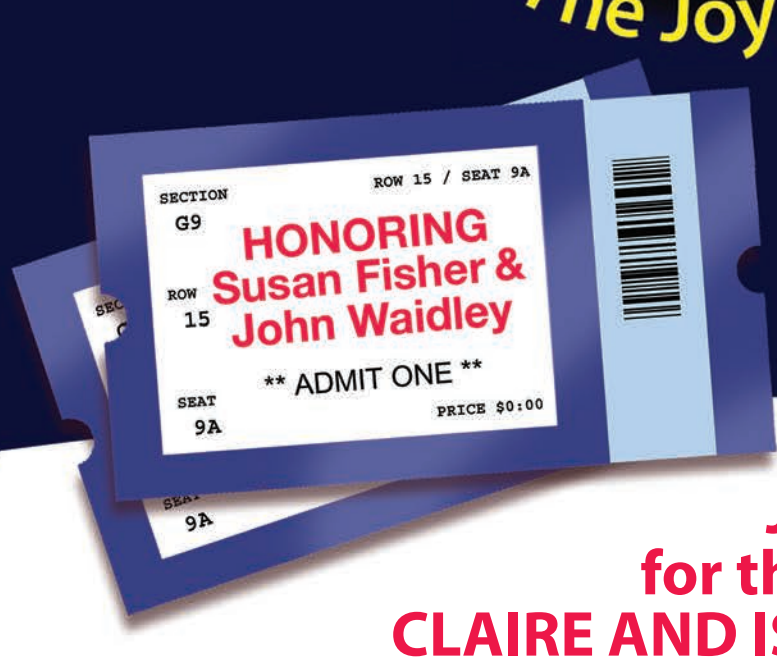

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New cantor chosen for Temple Beth Emeth

Susan Gitterman, special to the WJN

After a four-month search, Temple Beth Emeth has announced the engagement of Cantor Regina Lambert-Hayut to be the next cantor of their congregation. Cantor Hayut, coming from Temple Beth Or in the Township of Washington, New Jersey, will be following Cantor Annie Rose, who is retiring after 20 years as cantor of Temple Beth Emeth.

Regina Lambert-Hayat

A search committee comprised of a cross section of congregants, including choir members and a youth group representative, the temple's rabbi, Rabbi Robert Levy, and the congregation president, reviewed nearly a dozen applicants, conducted phone interviews, listened to musical files and then conducted in-person interviews. Susan Gitterman, president of TBE, explained: "After an extensive search, it was the unanimous decision of the committee that Cantor Hayut be our next cantor. We were all touched by Regina's lovely voice, her warmth, and the spiritual presence she created for us while leading a morning service."

"Cantor Annie Rose has become a leading voice at TBE for excellence in music and a deep connection to spirituality. She has connected us to music and God. Annie will be missed. But we rejoice with her in her decision to retire and enjoy the next phase of her life," said Rabbi Robert Levy.

Cantor Hayut and her family—which includes her husband Avishay Hayut and two sons, Yoav (14) and Alon (12)—will be moving to Ann Arbor this summer. Avishay is a physical therapist and their sons are accomplished musicians. Cantor Hayut has been the cantor at Temple Beth Or in the Township of Washington, New Jersey, since 2007. Prior to that she had been the cantor at Temple B'nai Jeshurun, the Barnert Temple, in Franklin Lakes, New Jersey. Cantor Hayut has a master degree of Sacred Music and Ordination as a Cantor from the Hebrew Union College-Jewish Institute of Religion, Debbie Friedman School of Sacred Music and a bachelors degree in biological chemistry from Swarthmore College. She has been the recipient of many awards for excellence and has been involved in numerous community programs in her home communities, including the Interfaith Clergy Council of Pascack Valley, New Jersey; Family Promise, a shelter for families experiencing homelessness; a guest lecturer for Senior Groups; and has served on the faculty of URJ Camp Eisner and Camp Harlam.

"We all feel fortunate to have found someone of Regina's ability and character to help lead our congregation into the future" said Gitterman.

After the family has moved to Ann Arbor, the TBE board and staff will be introducing her to the full congregation and the greater Ann Arbor community through a number of events and meetings.

Temple Beth Emeth has been preparing for Cantor Rose's retirement with a full complement of celebrations of her time with the congregation. A "Celebrate Annie" committee has organized a gala event to be held on April 27 from 4-6 p.m. at Washtenaw Community College, concerts by Kol Halev adult choir and the youth and high school choirs, and a special spirituality weekend with Leonard Felder was held in November in Cantor Rose's honor. (*See article, page 1.*) In addition, the Temple Sisterhood is developing a cookbook called *A Song in My Heart, a Kugel in the Oven*, also in honor of Cantor Rose. ■

JFS hires Rosemary Frenza Chudnof as Major Gifts Officer

Cindy Klein, special to the WJN

Jewish Family Services and The Herb Amster Center recently welcomed Rosemary Frenza Chudnof as their new Major Gifts Officer. Chudnof is an attorney and an Ann Arbor native, and had a successful Elder Law and Estate Planning practice prior to joining JFS. She left that practice, she says, specifically because she knew she wanted a career with a local non-profit agency.

Rosemary Chudnof

"I was finding that the work that gave me the most satisfaction was my volunteer board work, and I knew that a change was in the cards for me," Chudnof says now. "I am very happy to be in a position to help JFS and The Herb Amster Center reach our fundraising goals. I believe deeply in JFS's mission and I'm excited to support our vital programs and services." Chudnof adds, "I'm particularly eager to spread the word in both the Jewish and non-Jewish communities about the innovative social entrepreneurship model of The Herb Amster Center, and the great potential it has to create revenue streams for JFS' programs."

Chudnof says that her interest in doing non-profit work was honed early on by her parents, Jim and the late Mary Frenza, who were both deeply involved in Washtenaw County non-profit organizations for many years. Jim Frenza served most recently as director of the Ann Arbor Hands On Museum prior to his retirement, and Mary Frenza was the longtime executive director for the local chapter of the Alzheimer's Association.

Chudnof's non-profit background includes board memberships at The Cancer Support Community of Greater Ann Arbor, the Washtenaw County Bar Association, and the Arbor Hospice Foundation. She is also a past president of the Women Lawyers Association of Michigan–Washtenaw Region. At JFS, Chudnof will focus her work on engaging with current donors, cultivating new major donors, and broadening knowledge in the local community about JFS's programs and services. ■

Yiddish Festival planned for Fall 2014

Leah Steinberg, special to the WJN

For most Jews today, the Yiddish language tends to create a stereotypical connotation of *yentas schmoozing* and *mensches schvitzing*, yet this prevailing implication forgets the true roots of a didactic, prevalent, and important culture. In order to remember and celebrate Yiddish—a culture and language that has influenced and constructed many aspects of Jewish culture today—the Jewish Federation of Greater Ann Arbor will convene a week-long Yiddish Festival entitled: A Colorful Celebration of Language, Literature, Film and Culture.

This opportunity to come together has special meaning for Ann Arbor's Yiddish speaking community. When asked about the creation of the festival, Anita Norich said, "The festival started as a weekend my brother and I wanted to dedicate to our father, Isaac Norich. He spent a good deal of time in Ann Arbor, where Beth Israel [Congregation] became another Jewish home for him. Our rich cultural *yerusha* (inheritance) from our parents included a deep commitment to Yiddish: my brother, Sam Norich, is the publisher of the *Forward/Forverts* newspapers and executive director of the *Forward* Association, and I am the Tikva Frymer-Kensky Collegiate Professor of English and Judaic Studies here at U-M (where I teach Yiddish literature). In gratitude for the way Beth Israel and the Ann Arbor community greeted my father, in recognition of his love of Yiddish, and in recognition of the central role Yiddish continues to play in an understanding of Jewish history and culture, we were delighted to see this festival come to fruition."

The Festival will feature films, such as *Yitn Midl Fidl, Grine Felder* and *The Last Klezmer*, as well as a Eastern European dinner, and Yiddish expert speakers, including Anita Norich Sam Norich, Jeff Veidlinger, Maya Barzilai, and filmmaker Yale Strom. Jeffrey Veidlinger, Joseph Brodsky Collegiate Professor of History and Judaic Studies, spoke about his specific expertise, saying "Americans today tend to forget that Yiddish is not just a language of nostalgia, quaint sayings and bawdy humor, but that an entire literature and culture once flourished in Yiddish, complete with avant-garde theater, experimental film, popular songs, polemical writings, and high literature. I am pleased to see Ann Arbor celebrating the richness and diversity of Yiddish culture in all its manifestations, and hope audiences will be introduced to some of the lesser known gems of that culture." And that is not all.

On Saturday night of the festival, the Maxwell Street Klezmer band will perform in concert. There will also be an Adult Music Workshop by the band that will help Ann Arbor's Jewish community relate to and participate in some of the stimulating cultural expressions that the festival is set to celebrate. Lori Lippitz, executive director of the Maxwell Street Klezmer Band, said, "Our concerts bounce around between contrasts: lively, soulful, big and brassy, quiet and evocative, instrumentals, vocals, traditional, original. The vocals draw a lot from the Yiddish theater, while the instrumentals (mainly featuring clarinet and violin) might come from the *shtetl*, the gypsies, New York recording studios of the 1920s, the Borsht Belt, or from the fertile imagination of our musicians…. The workshop that we will be leading on Sunday will be a little bit of a master class on Klezmer styling as well as a quick organizing of a community Klezmer band. In the Chicago area, we lead four community bands of both kids and adults, and we provide a book of band arrangements (*The Joy of Klez*, Tara Publications) in order to help every instrument find their part. We hope that this workshop helps to launch more grassroots ensembles in Ann Arbor."

The Maxwell Street Klezmer Band has experience, authenticity, versatility, enthusiasm, a superb reputation, flexibility, and professionalism. This event is bound to bring the *simke* (party) to an already exhilarating festival. As David Shtulman, Jewish Federation executive director says, "Yiddish language and Klezmer music are beloved elements of our Jewish cultural past in Eastern Europe that refuse to go away. To have the entire community collaborate in a weekend of learning about and celebrating Yiddish and Klezmer promises a great time for people of all ages. The Jewish Federation of Ann Arbor and the Federation Impact Fund is proud to be a co-sponsor of this event."

Taking place October 27–November 2, 2014, there are already more than 30 people on the committee and more are welcome. To get involved, contact Mimi Weisberg at 677-0100 or mimi@jewishannarbor.org. There will be more details to follow. The festival's sponsors are: Ann Arbor Orthodox Minyan; Beth Israel Congregation; Eastern Michigan University Jewish Studies Department; Harlene and Henry Appelman; the Ann Arbor Reconstructionist Congregation; Hebrew Day School; the Jewish Community Center of Greater Ann Arbor; Jewish Family Services; Jewish Federation of Greater Ann Arbor; Samuel Norich and Anita Norich in memory of their father, Isaac Norich; Temple Beth Emeth; and the University of Michigan Frankel Center for Judaic Studies.

When asked about the significance of Yiddish in modernity, Deborah Moore, Frederick G. L. Huetwell Professor of History and Director of the Frankel Center for Judaic Studies, said, "Yiddish offers a distinctive window into the Jewish world of Eastern Europe and America in the 19th and 20th centuries. It lets us see Jewish passions and politics, creativity and conflicts, religious and secular imaginations. It is wonderful that Ann Arbor is celebrating a Yiddish Festival drawing upon both local talent and nationally known cultural figures. The festival will allow everyone to sample some of the incredible richness of modern Yiddish culture." ■

The Maxwell Street Klezmer Band is scheduled to perform at the Yiddish Festival

Frankel Center celebrates 25th anniversary

Yaffa Klugerman, special to the WJN

In the beginning, there were Christian students who wanted to study Hebrew.

It sounds like an unlikely starting point for what would eventually blossom into the University of Michigan's Jean & Samuel Frankel Center for Judaic Studies, arguably one of the most prestigious public university Jewish studies departments in the country. Nevertheless, Frankel founders and faculty, who are about to commemorate the center's 25th anniversary, are taking the opportunity to contemplate its remarkable history.

"Judaic studies at Michigan now reaches undergraduates, graduate students, and post-doctoral fellows, and culminates in the work of senior scholars at the Frankel Institute for Advanced Judaic Studies," said Deborah Dash Moore, Frederick G. L. Huetwell Professor of History and director of the Frankel Center. "This is a remarkable achievement for an academic program, one that sets Judaic studies at Michigan apart from almost every other university in the United States, making it an undisputed leader."

Deborah Dash Moore

Zvi Gitelman

Todd Endelman

The event, which will take place on April 28, from 1–7 p.m., at Rackham Graduate School, will include two sessions: One will focus on Jews in the American university, and the other will be a conversation with U-M Judaic Studies founders. The event will culminate with a "Reception and Reflections" with alumni.

"It's an occasion to pause and reflect on past achievements," noted Zvi Gitelman, professor of political science and Preston R. Tisch Professor of Judaic Studies, "and, more importantly, assess the present to try to create a better program in the future."

A remarkable history

Even though the Frankel Center will celebrate a silver anniversary, its roots date back more than a century. The University of Michigan offered classes in biblical Hebrew as early as 1890—primarily for Christian students preparing for theological studies.

"Hebrew thus entered the university curriculum under Protestant auspices," wrote Todd Endelman, William Haber Professor Emeritus of Modern Jewish History, in a paper about the Frankel Center's history. "It and other Semitic languages were valued because they enhanced understanding of God's will, as revealed in the Hebrew Bible."

The eventual study of Judaica at U-M, he wrote, was linked "to broader changes in attitudes towards Jews and Judaism in American society, changes that began to occur only in the 1960s. It was made possible, as well, by the serendipitous arrival in Ann Arbor of Jewish faculty whose own background, commitments, and priorities moved them to champion Jewish studies."

In the 1970s, Professors Herbert Paper, Edna Amir Coffin, and Gitelman teamed up with former Dean of the College of Literature, Science, and the Arts William Haber, with the goal of creating a Judaic studies program at U-M. The group met with executives at the Jewish Federation of Metropolitan Detroit, who agreed to contribute $40,000 to hire a Judaic studies professor for three years, on condition that the university would fund the position thereafter. The group agreed, and in 1972, hired the modern Jewish historian Jehuda Reinharz, who later became president of Brandeis University.

Judaic studies at U-M saw its most significant expansion in 1988, when U-M announced its intention to create an endowment for Judaic studies and offered to match contributions dollar-for-dollar up to $2 million. Thus the Jean and Samuel Frankel Center for Judaic Studies was born. In later years, the Frankel Center grew to include chairs in rabbinic literature and American Jewish studies, and master's and graduate certificate programs. In 2005, the Frankel family donated a $20 million endowment to establish the Frankel Institute for Advanced Judaic Studies, creating the only scholarly program of its kind at a public university in the United States.

A source of pride

Today, the Frankel Center has much to celebrate. It boasts 30 faculty members, 77 active courses, and an average of 1,325 students annually. Its particular areas of strength include modern Jewish literatures, Eastern European Jewish studies, Yiddish studies, and American Jewish studies.

"Without question, the most significant change in Judaic studies in the last quarter century has been the growth in the number of faculty associated with the Frankel Center and the number of graduate students who have come here to study with them," said Endelman. "The growth of the faculty has made possible programs and projects that were unthinkable when we created the Frankel Center." ■

JCLP program on Jewish education: *Innovation, immersion, and impact*

Andrea Siegel, special to WJN

The University of Michigan's Jewish Communal Leadership Program (JCLP) welcomed over 100 attendees to its annual Communal Conversation, held on February 23 at the University of Michigan School of Social Work. This year's topic was "Jewish and Hebrew Education."

The day began with consultative workshops organized by second-year JCLP students on behalf of three local Jewish education initiatives offered by Temple Beth Emeth, Ann Arbor Reconstructionist Congregation, and the Jewish Community Center of Greater Ann Arbor's Early Childhood Center. University of Michigan staff and guest educators met with a delegation from each organization. Jeff Baden, executive director of the JCC, who brought a large group to campus, participated in a session organized by JCLP student Sammi Cutler. "My group took away far more than we ever imagined! This consultation surpassed any I have attended elsewhere," Baden noted after the session, adding, "I hope [JCLP] will do this again." JCLP students were gratified by the opportunity to provide U-M resources to local Jewish organizations.

Rabbi Paul Yedwab spoke during the evening's panel discussion

A text study, led by Dr. Marc Kramer, executive director of RAVSAK: The Jewish Community Day School Network was held in parallel with the three workshops. It was attended by JCLP's first-year students, members of the local Ramah Service Corps Metro Detroit Fellows, and local educators. Drawing on a Talmud excerpt from Tractate Yoma, he challenged participants to explore the notion of "trust" as a Jewish educational value.

The workshops were followed by a lively community reception, "Appetizers and Apps," sponsored by The Steinhardt Foundation for Jewish Life. Volunteers from U-M Hillel's Jewish Engineering Students Association (JEngA) shared a variety of Jewish education apps for tablets and smartphones, displayed on monitors around the venue. U-M Engineering junior Nathan Immerman organized the JEngAvolunteers. He shared his group's enjoyment of the event, reflecting on the packed room, and observed that "many of the attendees loved [the app I showed], 'PocketTorah.'" A video was also shown about "Sparks of Eternity," an app focused on Jewish decision-making after the destruction of the Second Temple, designed for iPad classroom use and developed by West Bloomfield's Frankel Jewish Academy in partnership with Michigan State University. Mark Dohn, an Ann Arbor expert on educational technology, was on hand to answer questions from parents, teachers, and community leaders.

The day's activities culminated in an evening panel titled "360 Degree Education Models in a Non-360 Degree World." The panel highlighted exemplary models of Jewish education through camps, day schools, afterschool programs, Hebrew charter schools, synagogues, and Birthright. Discussion focused on how and whether immersive Jewish and Hebrew education programs can prepare participants to create meaningful Jewish lives outside of these compelling immersive settings. Moderated by the dean of U-M's School of Education, Dr. Deborah Ball, the panel was comprised of local and national guests: Dr. Marc Kramer, Rabbi David Gedzelman (executive vice president of The Steinhardt Foundation for Jewish Life), Amy Skopp Cooper (national associate director of National Ramah Commission, Inc.), Rabbi Shira Koch Epstein (director, 14th Street Y), Rabbi Paul Yedwab (Temple Israel, West Bloomfield), and Tilly Shames (executive director, U-M Hillel). A follow-up report, featuring additional comments by panelists as well as questions collected from attendees will be distributed nationally and posted on JCLP's website. A video recording of the webcast is now available at http://ssw.umich.edu/offices/jewish-communal-leadership-program, along with further information about JCLP and a community invitation to JCLP's graduation (May 2, at 3 p.m., at the School of Social Work).

The generous supporters who made this Communal Conversation possible included The Covenant Foundation, The Steinhardt Foundation for Jewish Life, Jewish Federation of Metropolitan Detroit's Alliance for Jewish Education, U-M Hillel, the Jean & Samuel Frankel Center for Judaic Studies, and the staff and leadership of the School of Social Work. JCLP is still accepting applications for the Fall 2014 cohort, and encourages community members to steer promising prospective students toward this unique graduate training opportunity. ■

Play ball: a thought for the beginning of a new baseball season

Rabbi Robert Dobrusin, special to the WJN

It has been quite a while since I have written an article about baseball and this seems like a good time to correct that terrible error. For those who may not remember from previous writings or those who have not heard my frequent references to my favorite sport from the *bima*, I have loved baseball since I was a kid. While I do enjoy other sports as well, I always come back to my first love.

This year, I approach baseball season with a big smile and just a little bit of trepidation. As one who was taught to be a Boston Red Sox fan in utero, last year was the most unexpected, joyous and thoroughly satisfying season even if it came the expense of the hometown Tigers. Sorry folks, but even after 26 years in Michigan, I've never abandoned my team and was proud to celebrate a 3rd World Series victory in the past 10 years.

So, as I enter the season with the happiest of memories and the fear that this season most likely will not measure up, I'm ready to watch baseball again.

My love of baseball runs very deep. As do many, I see baseball as reflecting certain aspects of life, from philosophy to theology to any other discipline you might want to consider.

One of my teachers in this area of expertise was the late Bart Giamatti, president of Yale University and commissioner of baseball, who wrote extensively on the philosophy of the game. In one of his books, *Take Time for Paradise*, Giamatti goes to great length to describe baseball as instructing us in certain key areas of thought.

Rabbi Robert Dobrusin

One point that he raises that I am particular fond of is his description of the lines of the baseball diamond. He says that these lines and the rules they represent reign in behavior, allowing for passionate, sudden eruptions of energy but keeping them controlled by setting limits.

I am fascinated by that explanation because it strikes me as being similar to the purpose of Jewish law. As human beings we should be able to live life to the fullest, to enjoy spontaneity, to make choices that bring us joy, to experiment and to wander a bit from a restrictive path. But, we still need boundaries; we still need lines and I see Jewish law as providing those lines.

Jewish law and tradition provides solid lines that we should not cross. However, we must remember that within those lines, there is plenty of room for experimentation and for seeking out different approaches to what it means to be a Jew. We have flexibility in deciding which rabbi or teacher we desire to follow and we can allow ourselves room to enjoy life to the fullest, being spontaneous within limits and celebrating what it means to be a human being.

The most dramatic lines on the baseball diamond are the foul lines that emanate from home plate and continue to widen as they go from the infield to the outfield, ending at the outfield wall but continuing, at least in theory, beyond.

To me, these lines are reflective of the lines of Jewish tradition. Unlike the lines of a football field that are parallel and somewhat boring, Judaism's lines are also diagonal. Our lines continue to widen as time goes along to allow for more opportunities for expression, more opportunities for diversity, and more ways to express our Jewishness.

As the centuries have gone along, those lines have continued to widen and that is how it should be. They have to widen as our world changes and our tradition confronts issues that we have never faced before, considers new ideas and finds ways to relate to new technology.

We may feel comfortable occupying the same spot on the field, so to speak, that we have throughout our lives or we may choose to wander a bit within the lines. Whichever we choose, Judaism should provide the opportunity for both.

And, what is most important, is that no matter how wide the area defined by those lines become, we should be able to turn back to the point of convergence, the "home plate" of Mt. Sinai, the place where we all stood together before beginning the journeys which have enlivened our faith and our world.

After such a difficult winter, the thought of sitting in the stands on a warm summer day watching the greatest of games is a wonderful thought. I can't wait for the first pitch of the new season to see what will unfold as the lines continue to widen. ■

Why invite the wicked son to the seder table?

Rabbi Aharon Goldstein, special to the WJN

In the beginning of the Hagaddah we read about the four sons sitting around the Passover table. The way the four sons are described is: one is the wise son, one is the wicked son, one is the simple son, and one is the son who doesn't even know how to ask a question. So we have a question as to why the wicked son is listed immediately adjacent to the wise son? Why is the wicked son, whom we think would be the lowest son because the other two are not wicked—they are merely simple and ignorant—"seated" right next to the wise son. One might think that the wicked one, ostensibly the least regarded of the sons, should come last on the list of archetypes—particularly if the wise son, ostensibly the most highly regarded of the sons, is purposely mentioned first.

Rabbi Aharon Goldstein

There is another question regarding the wicked son. We say, "If you were there in Egypt, you wouldn't have been redeemed." If he were truly wicked, he wouldn't have been redeemed from Egypt. If he weren't redeemed, why would the Hagaddah even speak of him? What connection does he have to the Hagaddah? Furthermore, it is written by the Ari, Rabbi Isaac Luria, the founder of the Kabbalistic movement, that the four cups of wine we drink during the Seder correspond to the four aforementioned sons. Interestingly, the cup with the biggest part in the Hagaddah is the second cup—the one that corresponds to the wicked son! How could this be?

The answer to these questions comes from the Talmudic explanation that states "every Jew, even a Jew who sins or goes astray, is still considered a Jew." Every Jew, no matter what the situation in which they may find themselves, always has the small spark of Judiasm called their Jewish soul—even someone who is considered wicked. In the Hagaddah, when the four sons are spoken of, the term used is "*echod*"—the one. It states, the one (*echod*) that is wise, the one (*echod*) that is wicked, etc. Why is the term of "one" (*echod*) used before each son's description? It could have easily listed the qualities—for example; There are four sons; wise, wicked, simple, and ignorant. Chasidus explains that the author of the Hagaddah is trying to make the point that even a *rasha* (a wicked person) has this "one," this "single," "*echod.*" What is this "oneness"? It's God that is "One." And even a wicked person, (a *rasha*), has this spark of Godliness inside that has a connection to the one God. Since this wicked son, representing any wicked person, still has this Godly spark within, we are obligated to bring them to the seder table in order to bring them closer to their heritage and to awaken this spark of Judaism that exists within them. God forbid that we should ever "write-off" a fellow Jew. No matter how coarse or low or wayward their actions, we must differentiate between their behavior and their essential nature. That's why the Torah says all four sons, the entire spectrum of abilities and behaviors, must be represented at the Seder table. Even the one that sins is still a Jew, still has the spark of Judaism within, and thus is still a part of the seder. Further, we call this person by the name *Yisroel*—which stands for the acronym *Yesh, Shishim, Riboi, Osyes LaTorah*—there are 600,000 letters in the Torah. Just as a Torah needs each and every letter to be complete and considered kosher, so, too, do we as the Jewish people need each and every Jew, regardless of their level of observance, to be welcomed at the Seder table and in the fold of Judaism. This is why it is so important to include the *rasha* at the seder table. Which of the other three "sons" of Judaism has the greatest ability to bring the *rasha* closer to the fold of Judaism? The simple one doesn't have the ability. The ignorant one who doesn't even know to ask doesn't have the ability either. Both of these sons need assistance themselves and aren't in a position to help a wicked son to return to the fold. So it falls to the wise son. Being on the highest level, the wise son has the ability to awaken, within the soul of the wicked son, the "*echod*"—the oneness of God. This is the inner spark of Judaism that is lying dormant within even the sinner. The wise son is better able to access this inner spark and thus is in the best position to help the wicked son improve. This is why we place the wise son and the wicked son next to each other in the Hagaddah—to tell us that the wise son should help the wicked son.

Just as a Torah needs every letter to be complete and considered kosher; so, too, do we as the Jewish people need each and every Jew, regardless of their level of observance, to be welcomed

Here the Torah is giving us a double lesson. Firstly, the lesson to the wicked son—that he should not give up and say, " I am so wicked there is no hope for me." He should know that where there is breath there is always hope that he could be brought into the fold with the other three sons. The second lesson is to the wise son. Even though he might ask why he has to be the one to deal with his wicked, simple and ignorant brothers—he, as the wisest, has an obligation to be near them all, but especially the wicked, in order to help them elevate and improve and bring them closer to God. This is not an easy task to accomplish. One has to work very hard to be successful igniting the heart and soul of a wicked person. This answers the question of why the section of the second cup wine of the Seder has the most reading associated with it. The second cup of wine corresponds to the second son—the wicked one. We must take the extra time and make the extra effort to reach out to the wicked person in order to ignite their heart and soul and bring them closer to God. How do we inspire them? We tell them that if you were there in Egypt you wouldn't have been redeemed. How is this supposed to make someone feel better about themselves and have a positive attitude toward coming closer to God? God forbid that we should ever give someone, no matter how wicked, the impression that their behavior would banish them forever from the possibility of redemption. The meaning of the statement is that only then when they were in Egypt, before Mt. Sinai and before the covenant with God, a wicked person had no pathway to forgiveness and redemption for their wickedness. But after Mt. Sinai, after God chose the Jewish people to bring His message to the world, after God made His everlasting covenant with the Jewish people, we have the promise that nobody, even the very wicked, will ever be without the opportunity for redemption when they turn to God with a sincere and contrite heart.

By helping to reveal the goodness and purity that is in every person's heart, even the wicked son, we will hasten the coming of the *Moshiach* (the Messiah) and everyone will be redeemed. ■

Activities at Beth Israel Congregation

Elliot Sorkin, special to the WJN

Friday Night Lights

Friday, April 4, 6 p.m.

The evening begins with a family friendly Kabbalat Shabbat service at 6 pm, followed by a dairy dinner. The cost of dinner for ages 4 and above is $8 per person. Children ages 3 and under attend for no charge. This is the last event of the series for this year.

Siyyum Bechorot

Monday, April 7 (morning before first seder), 7 a.m.

Beth Israel offers a *shaharit* service followed by a *siyyum* (conclusion of the study of a section of traditional text) on the morning before the first Passover seder. The service and *siyyum* will be followed by a light breakfast. The meal following the study is considered to be a "*seudat mitzvah,*" a meal celebrating the observance of a commandment. Such a meal takes precedence over the tradition of the fast of the first born just before Passover, and therefore exempts the first born from the fast. All are invited to join in the service, study and breakfast.

Lunch & Learn Series

Wednesdays, April 2, 9, and 30, Noon–1:15 p.m.

Garfunkel Schteingart Activities Center (2010 Washtenaw Avenue)

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on current topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided.

Shabbat Limmud

Saturday, April 5 and 12, 9–9:45 a.m.

Rabbi Robert Dobrusin facilitates a discussion on *Parashat HaShavua*, the Torah portion of the week. All are welcome to participate in an informal conversation on the Torah portion over coffee and cake preceding the Shabbat morning service.

Yom Hashoah - Back Home in Nagykanisza: A Search for My Family Roots through the Old Hapsburg Empire

Sunday, April 27

7:30 p.m., evening service; 8 p.m., presentation

A service marking Yom Hashoah and the lighting of six memorial candles will precede a presentation by congregation member and Michael Simon, son of a Holocaust survivor.

In January of this year, Michael and his son Jeremy (freshman at Oberlin College in Ohio) traveled together for 3 weeks to Europe and Israel under the auspices of the Oberlin College Winter Term Program. Michael's mother and Jeremy's grandmother, Hildegard Lustig Simon, was born April 11, 1928 in Vienna, Austria. After the Anschluss in May of 1938, Hildegard left Vienna together with her immediate family for Nagykanizsa, Hungary, birthplace of her father. After losing her mother at the age of 16, she was deported to Auschwitz on May 18, 1944. Three weeks later she was sent to a slave labor camp in Germany and finally liberated from Allach (a sub-camp of Dachau). With the plan to "walk in Hildegard's footsteps," Michael and Jeremy traveled to Munich, Vienna, Budapest, Nagykanizsa, Israel, and many places in between. Both Michael and Jeremy felt that the trip would not have been possible without all of the years of research carried out by his sister and Jeremy's Aunt Frances, the help of local historians, newly discovered cousins and friends along the way. The general community is invited to come hear this fascinating personal story.

Passover morning services

April 15,16, 21,and 22, 9:30 a.m.–noon

Passover morning services are held in the Beth Israel Sanctuary on the first two and last two days of Passover, followed by light kiddush of Passover sweets. The Yizkor service takes place on April 22. Mincha and Maariv services vary on Passover. Check www.bethisrael-aa.org for the latest information.

Tot Shabbat

Saturdays, April 12 and 26, 11:15 a.m.

Tot Shabbat is Beth Israel's Shabbat morning program for parents and their children 2–5 years old that includes songs, stories and prayers. It includes the mysterious "Shabbat Box," Torah processions with stuffed Torah toys, and a kiddush for tots. Peretz Hirshbein, the director the JCC Early Childhood Center, leads the program. Tot Shabbat meets at Beth Israel on the lower level in room 15. Following services, child-size tables are set out for Tot Shabbat and children and their families are always invited to stay to enjoy a kiddush lunch with the rest of the congregation. There is no fee for this program.

Mini-Minyan

Saturday, April 12, 11:15 a.m.

At Mini Minyan kids celebrate Shabbat with the songs and stories they loved from Tot Shabbat, while also learning new prayers and discovering more about Shabbat and other holidays through discussions, games, and activities. Mini Minyan meets the second Saturday of the month throughout the school year. There is no fee for this program. ■

This month at Temple Beth Emeth

Rabbi Lisa Delson, special to the WJN

Second night Passover seder

Passover celebrates the Jewish people's exodus from slavery in Egypt. Each spring the Passover seder reenacts this important event. TBE will host a Second Night Passover Seder on April 15 at 6 p.m. This seder is open to the public and costs $22 for adults and $15 for children. The price for those in their 20s and 30s is $18, contact Rabbi Lisa Delson for more details. To register, visit www.templebethemeth.org or call 665-4744.

Families with Young Children (FYC): Shabbat Service times every Friday

Tot (0–5 year olds) Shabbat Services led by Rabbi Levy and Cantor Annie Rose, 6 p.m.

Dinner for Tot Shabbat 6:30 p.m.

Popsicle Oneg, 7 p.m.

Traditional Shabbat Service, 7:30 p.m.

Celebrate Cantor Annie Rose: Community Tribute Concert

Sunday, April 27, 4-6 p.m.

Morris Lawrence Building on the campus of Washtenaw Community College

In honor of the service and song Cantor Annie Rose has provided to Temple Beth Emeth and the Ann Arbor community, a concert and gala reception will be held this month. Tickets are $100 per person and include a $50 tax-deductible contribution to the Music and Spirituality Endowment in Honor of Cantor Annie Rose. This concert is open to the public. For more information, go to www.templebethemeth.org/ctc. (*See article on page 1.*)

TNT: Zingerman's Passover Baking

Thursday, April 3, 5:30–9:30 p.m.

Zingerman's has offered TNT the opportunity to learn Passover baking at a reduced price. Join with other 20s and 30s in Ann Arbor at BAKE (3723 Plaza Drive). Learn how to make three sweet treats for Passover. The price is $50 per person for this four-hour class. Scholarships are available. Contact Rabbi Lisa Delson for more information.

Shalom Gever

Mondays and Wednesdays, April 7, 9, 16, 21, 23, 28, 30; 4:15–8 p.m.

Temple Beth Emeth's Martial Arts for Health, Fitness and Self-defense. Open to grades K–12. Grades K–2 meet from 4:15-5 p.m., grades 3-5 meet from 5:15–6 p.m. or 6:15–7 p.m., grades 6–9 meet from 7:15–8 p.m., and grades 10–12 meet from 7:15–8 p.m. Questions? Contact Rabbi Peter Gluck at info@shalomgever.com or SooJi Min at 665-4744.

Evening in the Library with Authors

Sunday, April 20, 6–7:30 p.m.

Come to the TBE library for a discussion of the *In the Shadow of the Shtetl: Small-Town Jewish Life in Soviet Ukraine* with author Jeffrey Veidlinger. Veidlinger is professor of history and Judaic Studies at the University of Michigan.

Spirituality Book Club

Tuesday, April 22, 7:30 p.m. and Thursday, April 24, Noon.

Join Cantor Annie Rose as she leads a discussion on *The Way of Solomon: Finding Joy and Contentment in the Wisdom of Ecclesiastes*, by Rabbi Rami Shapiro. In this thoughtful, fresh interpretation, Rami Shapiro presents King Solomon's philosophy as that of a Taoist sage and the book of Ecclesiastes not as a lamentation of life's vanities and meaninglessness but as a guide to reality and how to embrace it with joy and tranquility. Shapiro's Ecclesiastes shows modern spiritual seekers the way to truth, gratitude, contentment, and joy.

Women's Torah Study

Mondays, April 7 and 21, 7–8:30 p.m.

For centuries, women were not encouraged to study Torah. Times have changed and women are encouraged and empowered to study Torah with the same vigor as men. Join in for a unique experience to study and discuss what the Torah has to say through the voices of women.

Lunch and Learn with Rabbi Levy: new topic

Fridays, April 4 and 25, 12:30–1:30 p.m.

Join Rabbi Levy for a relaxed and informative lunch and learn series. All sessions are held in the Adult Lounge and are open to the community. Lunch is not provided—bring your own.

Men's Torah Study

Tuesdays, April 13 and 27, 7:30–9 p.m.

Temple Beth Emeth's Men's Torah study meets twice a month for an evening of learning. Refreshments served. For more information, contact Roger Stutesman, rgstutesmanatsbcglobal.net. ■

Happening this month at Jewish Cultural Society

Cindy Crawford, special to the WJN

JCS Rosh Chodesh

Friday, April 11, 6 p.m.

Renee Bayer will host a Pre-Passover Appetizer and Pot Luck at 2140 Fulmer Court. Guests are asked to bring an appetizer or dessert. The host will provide a soup, bread and drinks. For more information, call .975-9872 or email info@jewishculturalsociety.org

First Friday Shabbat

April 4, 6:30 p.m.

First Friday Shabbat will be held in all of the lounges at the Jewish Community Center of Greater Ann Arbor. The cost of dinner is $10/person or $25/family of four. Financial contributions make it possible to continue the First Friday Shabbat culinary themes. RSVP online to ensure enough food is ordered.

Second Night Seder

April 15, 6–9 p.m., at the JCC.

For more information call 975-9872 or email infor@jewishculturalsociety.org

Day Away

May 18, 10 a.m.–noon. Location to TBA.

For more information, call to 975-9872 or email info@jewishculturalsociety.org. ■

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The Bayit on East Ann Street, a hub of Jewish spirit

Emily Eisbruch, special to the WJN

There's a good chance you've heard of the Hillel and Chabad houses at University of Michigan. Another special home for Jewish life and activities in Ann Arbor is a warm and welcoming house called "The Bayit" on East Ann Street. Six vibrant young adults live at the Bayit (which means house in Hebrew), where they host a variety of activities, and make it the hub for the Habonim Dror "Ken" (youth group).

Bayit residents (left to right) front row: Owen Tannenbaum, Miriam Michaels, Max Ledersnaider and back row Talya Spivak and Judy Blumenthal

Judy Blumenthal grew up here in Ann Arbor and now lives at the Bayit while she completes her degree in education and works as a student teacher at Abbot School. Blumenthal comments that the Bayit "is a community space and center that's a representation of the Habonim Dror youth movement in Ann Arbor." Habonim Dror is the umbrella organization of Camp Tavor, a summer camp that is a home away from home for many Ann Arbor area youth. The residents of the Bayit also serve as mentors for the high school age students who are youth group leaders.

Bayit is a community space and center that's a representation of the Habonim Dror youth movement in Ann Arbor

Youth group events hosted at the Bayit are typically attended by youth between 3rd and 8th grades. They have included Havdalah and movie nights, art activities, and *tikun olam* (repair the world) events. In addition the Bayit serves as a space for the college age Habonim community to gather for events like a Habonim Thanksgiving that brought together much of the Habonim community from all over the Midwest.

According to Max Ledersnaider, a University of Michigan sophomore raised in Deerfield, Illinois, who is majoring in chemical engineering, "I like the idea of living communally and living by my values, and I realized this would be a great group of people to make it a reality." Ledersnaider explains further, "The lifestyle of the Bayit is different from what might think of a typical six-person college house. We do a lot of things communally. We try to be role models for a community and we run Habonim Dror ken (youth group) activities through this house. This allows us to be a part of each other's lives in a lot of different ways beyond thinking about how we are going to divide up chores. We think about how we are going to build our relationships as a community and as a Bayit."

Another perspective on living in the Bayit comes from Owen Tannenbaum, a sophomore who is a political science major. Tannenbaum comments, "Camp Tavor is so different from what kids experience in school on a daily basis, and for kids who love camp, having a youth group activity every few weeks provides a little bit of a continuation of camp but during the year, until you get to the next summer." Tannenbaum and several of his Bayit-mates will be spending this coming summer working as Camp Tavor counselors.

In addition to Ledersnaider, Blumenthal and Tannenbaum, other residents of the Bayit are Talya Spivak, from Portage, Michigan; Miriam Michaels from Ann Arbor; and Hannah Rockwell from Marshall, Michigan. For the 2014–15 school year, Judy Blumenthal will be graduating and moving on, and Maia Volk, who will be a U-M sophomore, will be joining the group. ■

For more information on Camp Tavor, go to visit http://www.camptavor.org/ or email registrar@camptavor.org.

Ann Arbor-Nahalal Student Exchange Program grows from strength to strength

Rabbi Ilana Baden, special to the WJN

During the recent February school break, 16 local 9th graders, representing seven high schools and four congregations, embarked on an eight-day adventure in Israel. The participants in the fifth annual Partnership 2Gether (Partnership) Student Exchange with Moshav Nahalal spent their vacation living with host families, learning the history of Nahalal and the Jezreel Valley, experiencing Israeli high school, and visiting key sites in Tel Aviv, Jerusalem, and Beit She'arin. Most importantly, they established close relationships with new friends and developed a bond with their "home in Israel."

Zoe Koster-Mockeridge with her new Israeli friends from the elementary school in Israel

Throughout the week, the Ann Arbor and Nahalal teens, accompanied by Rabbi Ilana Baden and Community-2-Community chairperson Eva Solomon, explored the moshav's fields and history, discussed the concerns of teens living in a country that continues to face external threats, visited Independence Hall where Israel became a nation, experienced a moving visit to the Kotel (Western Wall), and learned about the ancient Talmudic sages while visiting their burial caves of Beit She'arin.

The group also had time for the simple pleasures of teen life. They shopped in markets both new and old, ate ice cream and pizza, and spent lots of quality time at the Machleva, a former dairy that serves as Nahalal's youth center. Together, the group planted trees at the Ann Arbor Park at Givat Ha'Shoalim (Fox Hill), a symbol of the partnership between the communities. A highlight of the week for many was the Kabbalat Shabbat service at Nigun Ha'Lev, a congregation based in Nahalal known for its energetic musical services and caring community. The Ann Arbor teens also enjoyed making new friends while visiting the English class at the Nahalal Elementary School, where they interacted with the children in an informal and sporty fashion.

In reflecting on his experience on the Student Exchange program, participant Matt Lieberman shared, "It was really fun meeting all the Israelis. It was also fun getting to know the Ann Arbor kids, too. This trip strengthened my connection to Israel. It made me want to go back to Israel, especially Nahalal."

Matt's mother, Janice Lieberman, added, "Our family is very appreciative of the Federation's support for the 9th Grade Student Exchange Program with Nahalal in Israel. Prior to the trip, our son did not feel a strong connection to Israel and had only a few Jewish friends in Ann Arbor. One of those friends convinced him to go on the trip, and he now has great enthusiasm for Israel, the Israelis he spent time with, and his Jewish peers here in Ann Arbor. It is because of the relationships he developed with Nahalal teens and their families that he feels such a strong connection to the Jewish homeland, and the Exchange Program has been a critical factor in enabling these relationships to develop."

The Israeli teens will have their return visit to Ann Arbor during the next school year, and the 2014 trip to Nahalal during their 2015 Ann Arbor February Break. Current 8th graders interested in participating are encouraged to apply and mark their family calendars now.

The Student Exchange is funded by the Federation's Partnership allocation and receives generous support from the Max M. and Marjorie S. Fisher Foundation. The Ann Arbor/Nahalal Partnership is an integral part of the Michigan/Central Galilee Partnership 2Gether program led by the Jewish Federation of Metropolitan Detroit. Cooperative programs are developed with communities in Michigan and those of Nazareth Illit, Migdal Ha'Emek and the Regional Council of Emek Yizrael (Jezreel Valley).

For more information about the 2014 Student Exchange, to see photos of the trip, or to find out about getting involved, check out the Jewish Federation of Greater Ann Arbor facebook page (www.facebook.com/jewishannarbor), visit www.jewishannarbor.org, or contact Rabbi Ilana Baden at ilana@jewishannarbor.org or 677-0100. ■

Tapping into the creative pulse

by Aron Kaufman

Last month, I had the opportunity to participate in an outstanding program, The Creativity Workshop, a four-day experiential seminar in New York City led by playwright and author Shelly Berc and visual artist Alejandro Fogel. I chose to attend this seminar to enhance my knowledge of using photography, drawing, storytelling, and mapping as tools for creative expression. I have always loved the generative and artistic aspects of teaching, writing and composing my own stories and songs in the classroom. I hoped to broaden my creative horizons and learn new methodologies and approaches that could be applied to the teaching of Hebrew and Judaic studies.

I was asked to complete my first assignment prior to my arrival in New York. I needed to take ten photographs, print them out, and bring them to the workshop. Suggestions like, "Take a photograph of a part of a car that reminds you of your favorite food" forced me to think in different terms. The process that ensued was one of child's play, as I surrendered to the whimsical nature of the project. There was something quite liberating about the experimental nature of this process, as I began taking close ups of the tire treads, of reflections on my car window, of the hubcaps, and under the hood of my car.

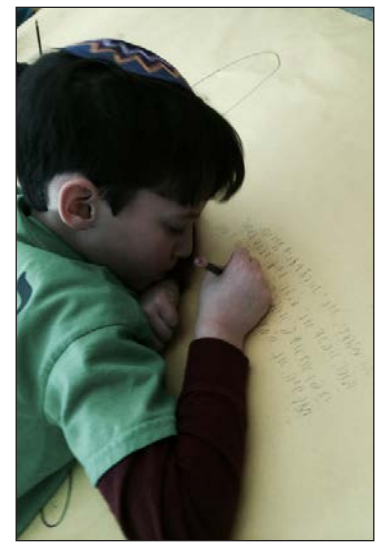
I looked at this array of shots and then imagined if they looked at all like types of food I might enjoy. They did not. Yet I was looking at my car with a brand new mindset, and feeling inspired. I thought to myself: What can I possibly photograph in my car that reminds me of my favorite dish? Ultimately, I took a photo of a gold colored reflector that reminded me of fish scales. Assignment completed! I looked forward to sharing my work and seeing how others had tackled the assignment.

On the first day, our instructors Fogel and Berc told us that we were there to play, explore, create and connect, with the emphasis on play and process. Our goal was not to finish the multitude of projects that we would engage in, but to plant "seeds of creativity." In order to accomplish this, we had to enter the creative process in an open and receptive frame of mind

Berc conducted a series of relaxation exercises every morning to help us achieve a state of heightened awareness. I worked side by side with a diverse group of professionals from the United States and half-dozen countries. This was not a competitive endeavor. We were there to support one another and affirm each other's creative practice.

Fogel led us through guided visualizations, asking us to picture ourselves on journeys through time and space, crossing oceans, walking through forests, and descending on urban landscapes. These imaginary voyages would conclude with a request to work on a specific writing or drawing task. The first visualization was patterned after the Hero's Journey, as written about by Joseph Campbell. We were asked to picture a gift with special powers that would fit in the palm of our hands. We visualized a "monster" that threatened to steal our gift and then had to devise an escape route from the monster, utilizing the gift we imagined. The "monster" represented our internal doubts. The intention of this exercise was to help us overcome internal obstacles that inevitably arise in the creative process.

We learned a technique called automatic writing developed by the Surrealists. We closed our eyes and wrote every word that came to our mind without stopping or editing. The idea was to outrun our critical mind and record every single thought. Afterwards, we examined our work and circled words that resonated with us. Fogel called these words "jewels." These jewels were the "colors" in our word pallet to be used in our written work. Our task was to eliminate the word clutter and find the treasures. I found writing this way to be invigorating. I discovered that my natural internal rhythm expressed itself in my word repetitions. This was fun!



Second grade students write in Hebrew from the perspective of their chosen Purim character: Evyatar Eliav writes in the voice of Mordechai. Adam Thorpe shares his writing with Eliana Adler; Hannah Rubenstein shares her writing with Sam Gershowitz

In another unconventional assignment, we were asked to collect ten objects that would fit in our hand, and in a half hour, to write and produce a play using the objects as characters. A penny could represent money, or "the Prince of Denmark." We shared these stories in triads. I loved this activity and envisioned my students using props to develop their own stories.

We were introduced to ideas and methods of great scientists, writers and artists. What I learned about Earnest Hemingway's writing process deeply impacted my teaching. Hemingway ended each day's work in the middle of a sentence. This practice allowed Hemingway to conclude his daily effort in a positive mindset. I am now more comfortable ending work time regardless of what has been completed, trusting that the process will continue where we leave off.

With the holiday of Purim around the corner, I seized the opportunity to try out some new approaches that excited me. I engaged my second grade students in a guided visualization followed by automatic writing. I had the students envision themselves walking in the forest and then seeing a cloud descend. The cloud transported my students to the city of Shushan. The pupils had to choose a character from the Megilah, and write a first person narrative with eyes closed for ten minutes. The only sounds emanating from my classroom were vibrations of pencil on paper as the students began writing in Hebrew from the point of view of their chosen character. The feedback I received from the students was overwhelmingly positive, and the volume of writing produced in this activity was impressive. "*Od pa-am b'vakasha*." Lets do it again! ■

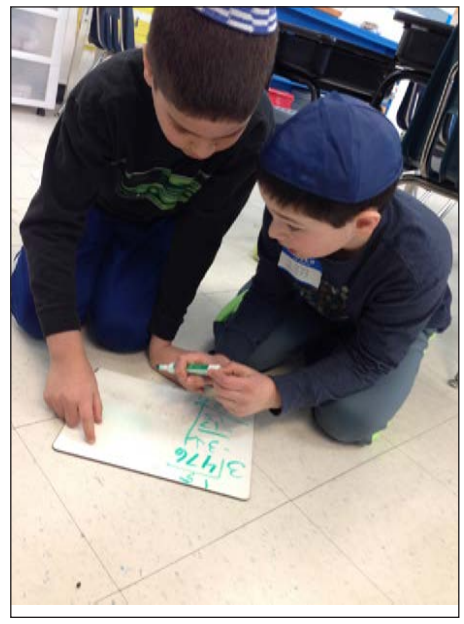
Aron Kaufman teaches Hebrew and Judaic Studies to first and second graders at the Hebrew Day School in Ann Arbor. He attended the Creativity Workshop in New York City with the stipend provided as the 2012 winner of the Grinspoon-Steinhardt Excellence in Jewish Education award.

Countless ways of learning

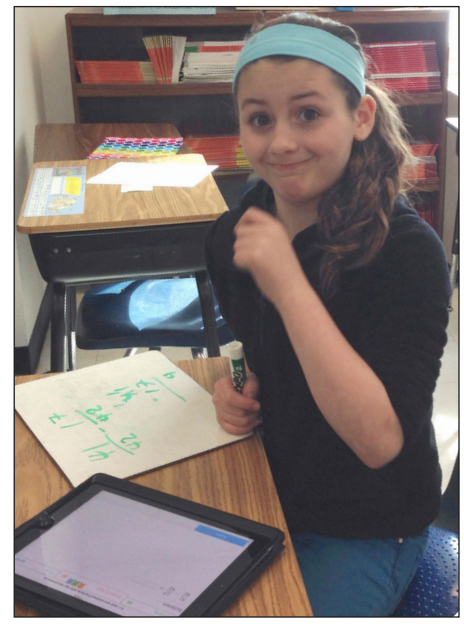
By Hadar Dohn

I walked into the fourth grade math class, and saw children sitting in several locations, and in varied combinations. I asked some students to explain what they were learning, and I was told that they were working on long division. When I wandered around the room and peeked over children's shoulders, I noticed that the children were all working on different assignments. While everyone was indeed working on long division, the range of complexity was noticeable.

The room was bustling with activity and children were moving about as needed. I was put to work right away, both to confirm answers as well as challenge the thinking process. Although my support was helpful, the classroom systems afforded the teacher the ability to move around the room and address concerns efficiently. The students were conferring with one another and gathering tips for solving the problems in different ways or in ways that expanded upon their original thinking. Students were reminding each other to check their answers by multiplying the answers, and that having a "remainder" does not mean that the answer is wrong.



Fourth graders solving long division problems using white boards



Fourth grader working on math enrichment on IXL

At Hebrew Day School of Ann Arbor we utilize the theory and strategies of differentiated instruction as a tool to reach everyone's academic needs. Differentiated instruction does not mean different curriculum, but rather an adaptation of materials and/or methodologies used in teaching, in order to accomplish the goals and skills appropriate to each student. Teachers utilize a variety of classroom management tools to facilitate the learning so children can learn at their own level. Technology tools are used to support the learning; in the case of this math class it was used for specific advanced division practice utilizing an online math enrichment program called IXL.

We are continuously evaluating our curriculum, teaching modalities, and students' needs. We are committed to creating a learning environment that is fulfilling, and yes, I dare say, fun. ■

Hadar Dohn is Head of School at the Hebrew Day School.

Kitniyot among few remaining strands of Ashkenazi-Sephardi difference in Israel

By Deborah Fineblum/JNS.org

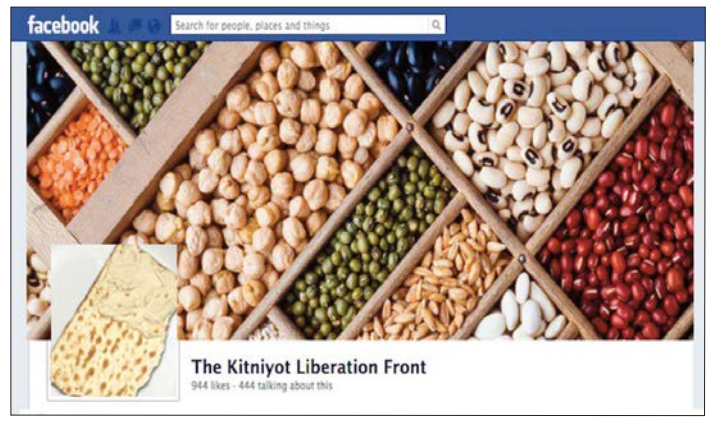
Israel is a country that has spent more than six decades weaving the two formerly disparate basic branches of the Jewish family, Sephardim and Ashkenazim, into one people. These days, nary an eyebrow is raised as they hang out, date, and marry in the Jewish state, and most of their cultural differences have nearly evaporated.

But for seven days each year, the lines are drawn all over again, over something as seemingly innocuous as a bowl of rice—and the result can be a lively Passover seder debate.

Most Ashkenzim were raised with the belief that, along with yeasty breads, crackers, cereals, and other baked goodies, kitniyot—corn and rice and all foods made with them, as well as legumes of all kinds (yes, that does include tofu)—are also off the Passover menu. For traditional Ashkenazim, these foods are as chametz (leavened foods) as a fluffy loaf of challah.

Of course, it's no less than the Torah itself (Exodus 13:3) that strictly forbids Jews from dining on chametz during Passover, as defined as leaven from the "five grains": wheat, spelt, barley, shibbolet shu'al (two-rowed barley, says Maimonides; oats, says Rashi), and rye. The rabbis in ancient times added to the list anything made from these grains other than matzah and matzah products.

Over the centuries, Ashkenazim have expanded the list of Passover-prohibited foods to include other grains and legumes, a tradition called kitniyot that usually applies to corn, rice, peas, lentils, and beans, and as often as not to peanuts and soy, green beans, snow peas, sugar-snap peas, chickpeas, soybeans, and sunflower and poppy seeds.



CREDIT: FACEBOOK

The "Kitniyot Liberation Front" Facebook page

One theory as to why the prohibition on these foods, said to date back to 13th-century France, is the fact that kitniyot items tend to look like chametz, and are often sold right alongside them. This, before the day of sealed packages in supermarkets, posed a real threat of cross-contamination.

But in Israel, because the food packagers have two very different markets to please (and Sephardim outnumber the Ashkenazim), the traditional Ashkenazi approach can be challenging.

"'Kosher for Pesach for those who eat kitniyot' is really the phrase you look for [on packaging] so you know not to buy it," says Arlene Barnhart, an Ashkenazi living in Beit Shemesh. "Sometimes 'Kosher for Pesach' is in large letters and the rest is really small. So, even when you have great Hebrew—and mine is pretty good—it can still take hours in the store struggling to decipher what you can and can't buy. You have to be a bit of a detective. Otherwise you get it home and find you can't use it."

There are plenty examples of tricky situations, including halvah whose packaging states "Kosher for Passover" in large letters, yet whose corn syrup makes it is kosher for Passover only for Sephardim (or kitniyot-loving Ashkenazim). The same applies to candies and other desserts, salad dressings, and countless other products, which are all labeled "Kosher for Passover" but aren't actually so for traditional Ashkenazim.

Yet there is a subtle but decipherable shift among many Ashkenazim—even the traditionally observant ones—to say yes to consumption of kitniyot on Passover. Some mainstream rabbis, including Rabbi Zvi Leshem of Efrat, have put forth the ruling that kitniyot foods are acceptable for Ashkenazim, assuming that that ingredient in question isn't the main one and clearly recognizable.

In fact, there is even a Facebook group called Kitniyot Liberation Front that boasts hundreds of followers, not surprisingly mostly Anglos, overtly pushing the anti-kitniyot agenda.

The traditional Jewish community in the U.S. (heavily Ashkenazi in numbers), meanwhile, is not seeing much of this kitniyot pushback, says Kashrut.com Editor Arlene Scharf. And it's also safe to assume that, even in Israel, Pesach 5774 (2014) will still see most of the traditional Ashkenazim passing on the bowl of rice that their Sephardic friend—or mother-in-law—offers them.

"It's just something we've always stayed away from," says Rabbi David Aaron, founder and dean of the Jerusalem-based Isralight Academy of Adults Jewish Studies. He adds, with a good-natured shrug, "For a week I can live without rice." ■

Passover—Israel style

By Judy Lash Balint/JNS.org

JERUSALEM—Not every Israeli observes Passover, but every Israeli knows Passover is coming.

Preparations for the seven-day holiday are impossible to ignore and encroach on almost every facet of life in the weeks leading up to Seder night.

Israel's Central Bureau of Statistics reveals that 88 percent of Israelis will take part in a Seder and 47 percent will eat only kosher for Passover items during the holiday.

As for Israel's army, some 200 IDF chaplains, including reservists, are pressed into service to commence the massive task of koshering the hundreds of kitchens, mess halls and eating corners used by soldiers at bases all over the country. According to Rabbi Zev Roness, a captain in the Armored Training School, "It's a whole operation… The army prepares more than a month before Passover to ensure that all of the army kitchens meet the highest kosher-for Passover standards."

Street scenes in Israel change every day before Passover according to what's halakhically necessary: Several days before the seder, young men wielding blow torches preside over huge vats of boiling water stationed every few blocks on the street and in the courtyard of every mikveh.

The lines to dunk metal utensils start to grow every day, and at the last minute before the seder, blow torches are at the ready to cleanse every last gram of *chametz* from oven racks and stove tops lugged through the streets by kids or their overwrought mothers.

Prominent newspaper ads from Israel's Energy Ministry feature dire warnings about the dangers inherent in cleaning gas burners. The text of the ads advises on the minutiae of taking apart the metal covers to get at that last bit of chametz.

No alarm clock is needed in the pre-Passover period–clanging garbage trucks do the trick as they roll through the neighborhood every morning during the two weeks before Passover to accommodate all the refuse from the furious cleaning going on.

Two days before the Seder, there's the annual pickup of oversized items and appliances. Dozens of antiquated computer monitors and old toaster ovens stand forlornly next to the garbage bins.

The day before Passover, families seek out empty lots to burn the remainder of their chametz gleaned from the previous night's meticulous search. The city is dotted with sputtering fires despite ads posted by the Jerusalem municipality announcing the location of official chametz burning bins and banning fires in any other areas.

Most flower shops stay open all night for the two days before Passover, working feverishly to complete the orders that will grace the nation's Seder tables.

Observant Jews mark the seven weeks between Passover and Shavuot by carrying out some of the laws of mourning–one of these is the prohibition against cutting hair. As a result, barber and beauty shops are jammed with customers in the pre-Passover days.

Mailboxes overflow with appeals from a myriad of organizations helping the poor. Newspapers are replete with articles about altruistic Israelis who volunteer by the hundreds in the weeks before the holiday to collect, package and distribute Passover supplies to the needy.

In Jerusalem alone, more than 40 restaurants close a few days before Passover. They clean out their kitchens, revamp their menus and open up with rabbinic supervision for the holiday to serve kosher-for-Passover meals to tourists as well as the hordes that are sick of cooking after the Seder.

Since most of the country is on vacation for the entire week of Passover, all kinds of entertainment and trips are on offer. The annual Boombamela beach festival, kid's activities at the Bloomfield Science Museum, concerts in Hebron, explorations at the City of David, solidarity excursions to the Shomron and music festivals at the Dead Sea are all popular. The popular Hebrew Bananagram game has even invented a special Passover version with points for words in the Haggada.

CREDIT: JUDY LASH BALINT

Burning chametz on a Jerusalem street on the eve of Passover

The Passover theme of freedom and exodus in Israel even extends to criminals. Israel Radio announces that 700 prisoners will get a furlough to spend the holiday with family.

According to the Ministry of Agriculture, Israel's fishmongers will sell 1,100 tons of carp, 80 tons of St. Peters fish and 300 tons of mullet this Passover season to satisfy the tastes of gefilte fish lovers, as well as the Moroccan-style chraime fish eaters.

In every ultra-Orthodox neighborhood, men and boys block the narrow streets with hand trucks piled high with sacks of carrots, potatoes and oranges and cartons of eggs—all courtesy of the Kimcha D'Pischa funds that funnel donations from abroad to Israeli Haredim.

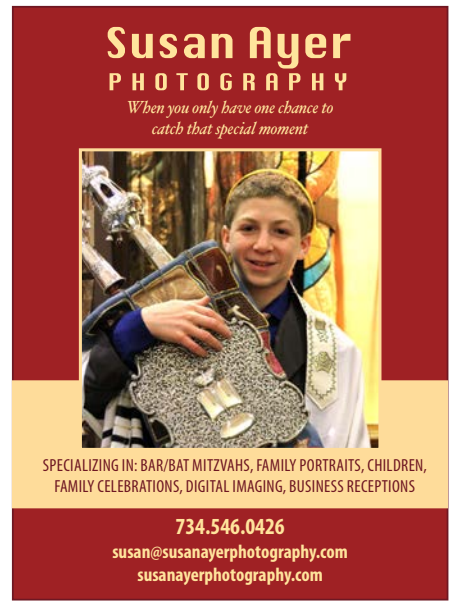
At the entrance to many large supermarkets, teenagers hand out flyers listing suggested items generous shoppers may purchase to be placed in bins for distribution to needy families.

Israel's chief rabbis sell the nation's chametz to one Hussein Jabar, a Moslem Arab resident of Abu Ghosh. Estimated worth: $150 billion secured by a down payment of NIS 100,000. Jabar took over the task some 16 years ago, after the previous buyer, also from Abu Ghosh, was fired when it was discovered his maternal grandmother was Jewish.

At the Kotel, workers perform the twice-yearly ritual (pre-Passover and pre-Rosh Hashanah) of removing thousands of personal notes stuffed into the crevices of the Kotel, prior to burying them on the Mt of Olives.

Finally, the end of Passover is marked by the festive Maimouna, a traditional holiday celebrated by North African Jews immediately following Passover.

In recent years, Maimouna has become a national day marked by music, eating sweets and pastries and political glad-handing before everyone heads back to work until the fast-approaching season of Holocaust Remembrance Day, Memorial Day, Independence Day and Jerusalem Day. ■



Being creative with our sederim

Deb Kraus, special to the WJN

What do an orange, a can of beans and a tomato have in common, and what do they have to do with a Passover seder?

As Reconstructionists, we have access to a wonderful Haggadah, called *A Night of Questions*, so even our "traditional" *sederim* turn out to be thought provoking and tradition-challenging. But over the last five years, my friends and I have conducted three *sederim*, which by most definitions would be considered a bit "out there."

What do an orange, a can of beans and a tomato have in common, and what do they have to do with a Passover seder?

The first was a Rock and Roll seder. Using the tried and true seder outline, I asked friends to contribute contemporary songs for each segment. So *Unchain my Heart* (Ray Charles) was part of Maggid, *Blowing in the Wind* (Bob Dylan) asked more than four questions, and *Cry me a River* (Ella Fitzgerald) led us through Karpas. The Dixie Chicks contributed *I'm Not Ready to Make Nice* for the bitter herbs, and of course, Three Dog Night's *Eli's Coming* introduced Elijah's entrance. Finally, Eric Clapton's *After Midnight* was our Hallel Song and Bob Marley's *Redemption Song* ("Won't you help us sing these songs of freedom?") was our closing song. Because of Youtube, we had instantaneous access to any songs we thought of spontaneously.

The second seder occurred three years ago, right in the midst of Arab Spring. I asked participants to bring a story of freedom, which most people took as a historical assignment. Contributions varied, from the story of Hannibal's attack on Rome and the Stonewall uprising that launched the gay freedom movement, to more recent struggles in Honduras and, of course, in Egypt. Two friends talked about revolutions of the spirit, and one presented the work of controversial artist Ai Wei Wei, revolutionary because he keeps making art and advocating for social change despite multiple bouts in prison and under house arrest. In a similar "revolution" themed seder last year, I was introduced by a teenaged friend of mine to the music of Macklemore while his mother shared her personal story of talking back to the Ann Arbor public schools about having extra-curricular activities on Jewish holidays.

Our most recent alternative seder featured a seder plate with the orange, the can of beans and the tomato noted above.

Many progressive Jews know the orange story as originating from a feminist perspective; as the story goes, a traditional rabbi once said that "a woman has about as much legitimacy leading a seder as an orange does on a seder plate." The tomato and some free-trade chocolate represented the struggles of workers both in this country and elsewhere; by adding chocolate and tomatoes to our seder plate, we recognize that these groups are the equivalent of modern day slaves. And the can of beans was there to challenge the notion of *kitniyot* (beans and rice) as not being kosher for Passover; by placing this can on our plate, we defied this divisive system that pits Ashkenazi Jews against Sephardic ones, and asserted and celebrated that we are all Jews. In addition, since beans are a non-exportable staple crop, if farmers were to plant beans (which can be eaten and enjoyed by local residents, rather than non-edible cash crops which are sold overseas), the world would have much less hunger along class lines.

There were also several letters (mostly L, G, B, T and Q) on our seder plate to express our solidarity with the fight for queer rights, and we placed some Orthodox Union labels on the plate as well, in order to call into question why some ordinary foods, such as mayonnaise, need to be deemed kosher for Passover.

Not for everyone? Perhaps not. But perhaps there is something here that will spark additions to someone else's seder. And by doing a "crazy" seder once in awhile, one can keep things fresh, and still give ample time for tradition. ■

Deb Kraus is a founding member and former lay leader of the Ann Arbor Reconstructionist Congregation (AARC). She currently trains most of AARC youth for bar/bat mitzvah. To learn more about AARC and the "Open Seder Project" offerings during Passover, visit www.aarecon.org, email info@aarecon.org or call 445-1910.

Taking Passover back to its roots

By Judy Lash Balint/JNS.org

JERUSALEM—When most Israeli Jews sit down for the Passover seder on the night of March 25, the 14th of the Hebrew month of Nissan, they'll wait for the kids to recite Mah Nishtana, the four questions; pucker up to inhale the bitter herbs; relish the sweet Charoset; dip herbs in salt water; sing rousing renditions of Dayenu and Chad Gadya; and knock back four cups of wine.

But none of these rituals are part of the Passover observance of Israel's Karaite and Samaritan believers, who observe the biblically mandated holiday in quite a different way.

CREDIT: FLAVIO GRYNSZPAN

The Samaritans' Passover celebration at Mount Gerizim in 2011

Rabbi Ovadya Murad, 62, leader of the Karaite community in Jerusalem's Old City, explains that the Karaite belief in a strictly literal interpretation of the Torah without any adherence to the Oral Law embodied in rabbinic-Talmudic tradition makes observing Passover quite simple.

"We buy a sheep; bake matzot; make wine from soaking raisins and prepare the maror— what you call bitter herbs—from pickled lemons," he tells recent visitors to the Karaite Synagogue, the oldest synagogue in Jerusalem.

Pulling out the Karaite Haggadah, Murad points out that the text includes only verses from the Torah describing the Exodus from Egypt and the ten plagues, with the addition of some Psalms and portions of Hallel. "The whole thing doesn't take more than 90 minutes," he says with a smile.

"Karaites eat only fresh foods during the festival of unleavened bread—fruits, vegetable, fish and poultry—nothing out of a box," he adds. (Karaites generally do not refer to "Passover" since the Torah uses that word only to describe the sacrifice on the night before, never to refer to the 7-day festival of unleavened bread). Anything that has fermentation potential—such as wine, cheese and yogurt—is forbidden to Karaites during Passover.

Karaites in Israel today number in the tens of thousands, with the largest presence in Ashdod and Ramle. Despite their outright rejection of rabbinic Judaism, Karaites are recognized as Jews, according to Prof. Michael Corinaldi, a legal scholar and expert on Israel's minority Jewish communities at Netanya College.

Most historians believe that Karaites emerged in the 9th century as a sect of followers of Anan Ben David in Baghdad, who prescribed following the Bible to the exclusion of rabbinic tradition and laws. Over the centuries Karaites spread throughout eastern Europe and into Lithuania, Crimea and Egypt. A tiny Karaite presence in Jerusalem has existed since medieval times, but most of the Karaites in Israel today arrived from Egypt with the wave of Egyptian Jews fleeing the unrest surrounding the Arab-Israel wars of the 20th century.

Continued on page 25

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Hollywood's revisiting of Passover's Exodus story a part of throwback year

By Sean Savage/JNS.org

In a throwback to the golden age of cinema, Hollywood has declared 2014 the "Year of the Bible." From Ridley Scott's *Exodus* starring Christian Bale as Moses, to Russell Crowe playing Noah, Hollywood is gambling on new innovations in technology and star power to revisit some of the most popular stories ever told.

"It's definitely a throwback to the 1950s and early '60s," Dr. Stephen J. Whitfield, an American Studies professor at Brandeis University, told JNS.org.

Starting with *The Robe* in 1953 and Charlton Heston's 1956 Passover-related epic *The Ten Commandments,* and continuing with Heston's other biblically themed films—1959's *Ben-Hur* and 1965's *The Greatest Story Ever Told*—the post-war era was packed with movies that appealed to the conservatism of the era.

"One of the reasons biblical epics were [so] popular in the 1950s and '60s was because of the general atmosphere of piety of the era," Whitfield said.

Advances in technology also played a role, according to Whitfield.

"The second reason [for the popularity for bible-related films] was television, which was in black and white for most of this era," he said. "What movies could do is provide rich living color on a very big screen."

But in an age of increasing secularism, will the latest biblical epics be able to capture the attention of a new generation of Americans?

One of the first biblically inspired films on the docket for 2014, scheduled for February release, is *Son of God* by British-American producer Mark Burnett and his wife Roma Downey. The devout Christian couple made headlines last year for their acclaimed History Channel TV mini-series *The Bible*, which drew polarized reactions over its literal interpretation of the Hebrew Bible. Produced by

CREDIT: DANROK VIA WIKIMEDIA COMMONS.

Russell Crowe will star in *Noah*

20th Century Fox, *Son of God* seeks to trace the life of Jesus of Nazareth while also telling the story with "the scope and scale of an action epic," according to the film's trailer.

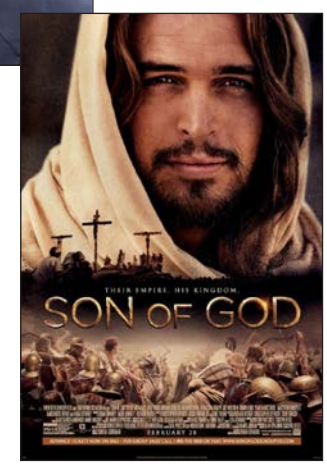
Coming on the heels of this story about Jesus will be the March release of Jewish-American director Darren Aronofsky's *Noah*, starring Russell Crowe as the biblical patriarch who saved mankind from the Great Flood. Joining Crowe are other Hollywood stars Jennifer Connelly, playing Noah's wife Naameh, Emma Watson of *Harry Potter* fame, playing Noah's adopted daughter Ila, and Sir Anthony Hopkins playing Methuselah, Noah's grandfather.

Aronofsky has garnered criticism over his movie's environmental slant and other creative licenses.

"Noah is a very short section of the Bible with a lot of gaps, so we definitely had to take some creative expression in it. But I think we stayed very true to the story and didn't really deviate from the Bible, despite the six-armed angels," the film's producer, Scott Franklin, told *Entertainment Weekly*.

With a massive $130 million budget, "Noah" will feature all the usual Hollywood computer-generated special effects and the action scenes that moviegoers have become accustomed to over the past few decades.

"Hollywood's return to biblical stories can also be explained by the huge advances in computer-generated graphics, similar to the role color played in the 1950s," Whitfield told JNS.org.



CREDIT: SON OF GOD

Son of God

"These massive special effects have already been demonstrated in revisiting science fiction and comic book stories," he said. "Now they can put this into recreating the ancient world."

Another highly anticipated 2014 biblical epic is famed director Ridley Scott's "Exodus," starring Christian Bale as Moses and "Breaking Bad" star Aaron Paul as his lieutenant Joshua, which won't hit theaters until December. There have been few details leaked about the direction Scott will take movie in. Nevertheless, it has been described by Scott as "F****** huge."

Whitfield said that by focusing on major figures in the Bible and using Hollywood megastars, Hollywood is not gambling too much on these films, despite the many changes in America today.

"By producing movies focusing on major figures like Jesus, Noah or Moses, these are individuals that even the most ill-educated know of compared to most other historical figures," he told JNS.org.

Whitfield added that the movies, by using biblical stories that take place in the Middle East, are also able to feature diverse casts and weave modern political themes into the stories.

"Because it is set in the Middle East, you can also have a multiracial and multiethnic cast that appeals to Hollywood's values," he said.

Also in slated for release in late 2014 is *Mary, Mother of Christ*. The film, which bills itself as the "true prequel of [Mel Gibson's] *The Passion of the Christ*," stars 16-year-old Israeli actress Odeya Rush as Mary, Ben Kingsley as King Herod, and recently deceased Peter O'Toole as Simeon, a prophet from the Gospel of Luke.

The trend of biblical epics on the big screen is likely to continue for several more years. A number of other biblical movies are also under consideration, including Will Smith directing a movie on Cain and his fratricide victim Abel, and a film starring Brad Pitt as Pontius Pilate, the villainous Roman governor of Judea who sentenced Jesus to a painful death.

"Despite increasing secularism today, the Bible is still a very strong part of American culture," Whitfield said. "There is more of a chance [for biblically inspired films] with recognition and widespread appeal, than [there is for] another movie about an American president or any other historical figures." ■

The Passover pop playlist

By Binyamin Kagedan/JNS.org

In every generation, one is obligated to see himself as if he had personally left Egypt." The Passover Haggadah annually exhorts us to make the ancient tale of Israelite liberation feel personally relevant. What better way to make this dinner party (or dinner parties, for those who observe two Passover seders) seem more hip and current than to get in the mood with the musical sounds of our day? Recline to your left, take a sip, and enjoy this humorous and enlightening Passover pop playlist from JNS.org:

"Royals"

By Lorde

The Passover seder is a night of questions and contradictions. On the one hand, we do things to make us feel like royals—lean back and relax, have our wine poured for us, dip our foods, and otherwise dine like Roman aristocrats. On the other hand, mixed into our regal re-creations are symbols of lowliness and hardship- the bitter herb, the mortar-like charoset, and even the matzah, sometimes known as "poor man's bread." No one song in recent memory captures the paradox better than this Grammy-winning "song of the year" by the international pop sensation Lorde. "And we'll never be royals/it don't run in our blood…" sings the 17-year-old, before turning it right around with, "Let me be your ruler/you can call me queen bee/and baby I'll rule- let me live that fantasy." So which is it? Are we princes at the seder, or paupers? A great question for table-wide discussion.

"We Are Never Ever Getting Back Together"

By Taylor Swift

Anyone familiar with the details of the exodus story knows that Pharaoh's behavior throughout the episode of the 10 plagues closely resembles that of the protagonist of this song by Swift, America's authority on teenage heartbreak. Like the weak-willed lover who just can't seem to close the door on a bad relationship, Pharaoh refuses to make up his mind about breaking it off with the Israelites. Conditions get a little rough in Egypt—blood in the Nile, frogs in the floorboards—leading to Pharaoh's decree of "Get out of my house and don't come back!" Then, as soon as things calm down, suddenly it's all "No, wait, I need you back!" Over and over, Pharaoh agrees to let Moses's people go, and then reneges as soon as they've packed their things. It's only that final, devastating plague of the first-born that makes Pharaoh say "never ever" (after which he, of course, changes his mind one last time).

CREDIT: EVA RINALDI VIA WIKIMEDIA COMMONS

Taylor Swift

"It Ends Tonight"

By All-American Rejects

Another fitting breakup song. The word "Passover" itself originates with the nighttime plague of the firstborn, when the deadly heavenly spirit passed over the homes of Israelite firstborns. It was that very night that Pharaoh finally relented, giving the Jews permission to leave Egypt and take all of their possessions with them. Wasting no time, the Jews began their march towards freedom and national rebirth under the cover of darkness. Night, in the worldview of Judaism, is really never an ending, but always a beginning.

"Set fire to the rain"

By Adele

Among the coolest (when one is in middle school) of the plagues is surely the barad, the hail mixed with fire. I remember imagining the barad as bowling ball-sized chunks of ice that literally had flames burning in their centers. Revisiting the actual biblical text, one finds a somewhat more fathomable, though still very improbable meteorological scenario—heavy hail accompanied by frequent and powerful lightning bolts. I don't think British singer/songwriter Adele quite had the 10 plagues in mind when she composed this hit song, but both she and the biblical narrator heighten the effect of their narrative by juxtaposing the elemental opposites of fire and water. The plague seems all the more miraculous, and Adele's stormy emotions feel all the more… stormy.

"Can't hold us"

By Macklemore

For pretty much everyone everywhere, the exodus from Egypt is the quintessential blueprint for rising up and breaking free. Macklemore's 2013 anthem tells it all: "This is the moment/tonight is the night, we'll fight 'til it's over/so we put our hands up like the ceiling can't hold us!"

CREDIT: CHRISTOPHER DUBE VIA WIKIMEDIA COMMONS

Macklemore makes the list

Binyamin Kagedan has an MA in Jewish Thought from the Jewish Theological Seminary of America. He can be reached at bkagedan@gmail.com. ■

Al Jazeera America: Twisting Israel news, targeting opinion makers

By Myron Kaplan and Eric Rozenman/JNS.org

Al Jazeera America, the satellite and cable television news network owned and operated by the wealthy sheikdom of oil and gas-rich Qatar, can't seem to present its Arab-Israeli news straight. This should come as no surprise. The Qatari ruling family supported the Muslim Brotherhood-led government of ousted Egyptian President Mohamed Morsi, and the Brotherhood's Palestinian spin-off Hamas calls for the destruction of Israel and the Jewish people.

Profit isn't of much interest to Al Jazeera America. "That is the difference that will allow us to maintain our journalistic identity," the network's Palestinian-American interim CEO, Ehab Al Shihabi, told the Wall Street Journal.

Translation: Unlike its commercial competitors (such as ABC, CBS, CNN, Fox, MSNBC, and NBC), the network doesn't care that much about general viewer ratings. Rather, it aims to influence opinion makers like teachers, broadcasters, and editorial writers.

Al Jazeera America's broadcasts are able to attract opinion makers due to technically skillful, extensive, and seemingly incisive presentations on a wide range of domestic and foreign matters. Coverage of the Arab-Israeli conflict features superficially interesting but substantively biased segments that assail Israel while omitting mention of Palestinian Arab terrorism or Muslim persecution of Christians in the West Bank and Gaza. A long-term effect of such coverage might be to undermine the current strong U.S. public support of Israel over the Palestinian Arabs.

Examples of such coverage are plentiful. This winter Al Jazeera America strongly, but erroneously, implied that a 2014 Super Bowl advertisement for an Israeli product, SodaStream, was rejected by Fox TV. Al Jazeera America suggested Fox acted because the ad featuring actress Scarlett Johansson promoted an Israeli company (which happens to employ many Arabs) that allegedly operated illegally in the West Bank, where, supposedly, Palestinian Arabs are victimized by Israel. Never mentioned by Al Jazeera America was the fact that the SodaStream ad was actually (temporarily) rejected because it dismissed in a jibe two Fox advertising clients ("Sorry, Coke and Pepsi"). In fact, the Super Bowl ad ran Feb. 2 during a commercial break at 9:35 p.m., with the offending phrase omitted.

Al Jazeera America's Jan. 13 reporting on the recently deceased Ariel Sharon, former prime minister of Israel, included a problematic interview by host Stephanie Sy of Adel Darwish, former Middle East editor of the London-based Daily Telegraph. Sy was either unconcerned or unaware that key Darwish points were misleading, if not mendacious.

Darwish: "… it was a big mistake he [Sharon] made in Beirut in 1982 when he let the Phalange [Christian Lebanese militia] into the Palestinian camps and that ended his career then because the judiciary commission found him responsible for the death of hundreds. ... He actually confirmed that the Six-Day War in 1967 was about water because the Syrians wanted to divert water away from the Sea of Galilee which would be putting a lot of pressure on Israel..."

First, Sharon neither ordered nor knew beforehand of a planned Phalangist attack. An Israeli commission of inquiry found that Sharon bore "indirect responsibility" for the Sept. 16-18, 1982 killings of hundreds of Palestinian Arabs committed not by Israelis, but by Phalangists. The militia took revenge for previous massacres of Christian Arabs by Yasser Arafat's Palestine Liberation Organization, and for the Sept. 14 assassination of Bashir Gemayel, Lebanon's Christian president-elect. The Phalange was tasked with rooting out terrorists. Sharon, as defense minister, erred in underestimating

CREDIT: SODASTREAM FACEBOOK PAGE.

Scarlett Johansson pictured serving as the pitch woman for SodaStream

the depth of hatred by Christian Lebanese for Palestinian Arabs and letting them enter the camps.

Likewise misleading was Darwish's assertion that the 1967 Six-Day War was about drinking water and irrigation. The war actually began after Egypt's closure—in violation of international law—of the Red Sea Straits of Tiran to Israeli shipping, Egyptian expulsion of U.N. peacekeepers from the Sinai Peninsula, the mobilization of hundreds of thousands of Egyptian and Syrian troops and thousands of tanks on Israel's borders, and Arab threats to destroy the Jewish state.

From Dec. 24-25, 2013, the network's Christmas reporting from Bethlehem promoted the "Israeli Grinch that stole Christmas" cliché. The segments distorted the impact of Israel's security barrier on Bethlehem and failed to deal with the reasons for construction of the security barrier and "occupation." One of these reports dealt with a Christian Arab resident of Bethlehem, Claire Anastas, and her family. Al Jazeera America correspondent Nick Schifrin cited Claire's complaint that the barrier, harming her souvenir business, had caused hardship for the family. At one point, Schifrin asks Claire, "Were you able to buy your children presents?"

"No, no, I couldn't," she answered. "I couldn't buy them. There's just not enough money for the gifts this morning, I apologized to them."

Schifrin omits far too much from this tear-jerker. Attractive, fashionably dressed Anastas also runs Claire's Bed & Breakfast, in addition to a sophisticated Web site that contains an online souvenir purchase facility and solicits contributions. The Web site is well sprinkled with anti-Israel propaganda. A 2008 Associated Press story by Dalia Nammari noted that Anastas was "using the wall [Israeli security barrier] to make money" and "before getting into the souvenir business, she often hosted foreign solidarity [anti-Israel] groups in her home, which became a draw for political tourists because of its setting."

Secondly, the report fails to provide viewers with any context about Israel's West Bank security barrier, a fence in most places but a wall around parts of Bethlehem. Israel constructed the Bethlehem portions after terrorists from the area simply walked into

Continued on page 30

Israeli law center expands fight on Oxfam's alleged ties to terror funding

By Dmitriy Shapiro/JNS.org/Washington Jewish Week

An Israeli organization is mulling taking a legal fight against Oxfam International to the global aid conglomerate's donors, in an attempt to cut off a source of funds it says is ending up in the hands of people allied with terrorist groups.

Shurat HaDin - Israel Law Center is considering bringing the terror funding issue to the attention of foundations that fund Oxfam, companies like Coca-Cola, and Oxfam's global ambassadors.

"They have a lot of celebrities who serve as their ambassadors," Nitsana Darshan-Leitner, director and founder of Shurat HaDin, told JNS.org. The warning, said Darshan-Leitner, is that sponsoring entities "may pay directly or indirectly to fund a terror organization if they fund Oxfam."

Following the international brouhaha last month, when actress Scarlett Johansson publicly quit her position as a global ambassador for Oxfam after the organization criticized her marketing efforts for Israeli company SodaStream, Shurat HaDin sent a letter to Oxfam and its Netherlands branch warning of an anti-terrorism lawsuit.

At issue is Oxfam's aid and collaboration with the Gaza-based Union of Agricultural Workers Committees (UAWC) and the Union of Health Workers Committees (UHWC). According to Shurat HaDin, both unions are closely affiliated with the Palestinian Front for the Liberation of Palestine (PFLP), an Arab nationalist organization responsible for numerous acts of terrorism dating back to the 1960s and a group that has long been regarded as a terrorist organization by the governments of the United States, United Kingdom, Canada, Australia, European Union, and Israel.

CREDIT: OXFAM DEUTSCHLAND

An Oxfam International shop in Germany

Claiming that it has proof that the unions are instruments of the PFLP, allowing the PFLP to use their facilities to honor suicide bombers and having many of the same leaders as the terrorist group, Shurat HaDin alleges that the unions were created as the PFLP's outreach arms to bring relief to the impoverished citizens in Gaza in order to bolster support for its cause.

"Please be advised that providing services to the terrorist instrumentalities UHWC and/or the UAWC is illegal and may have already exposed Oxfam, its global affiliates and its officers to criminal prosecution and civil liability to Israeli, European, American, Australian citizens and others victimized by terrorism sponsored by the PFLP, the parent organization of the UHWC and the UAWC," said a letter by Shurat HaDin addressed to entities doing business with Oxfam.

As of March 2, neither Oxfam nor any of its affiliates had responded to the charges, but in a statement to the Times of Israel, the organization noted that Shurat HaDin had threatened a lawsuit before.

"We take any such allegations seriously," the statement read. "However, these same allegations by the Israel Law Center against UAWC were previously investigated thoroughly by the Australian government's Federal Police and Security Intelligence Organization, and were found to be completely unsubstantiated."

The Australian investigation in 2012 found that the UAWC was listed in Israel as a humanitarian group, but according to Darshan-Leitner, that organization was different from the UAWC that partners with Oxfam.

Darshan-Leitner hopes that the transparency of a trial will allow for a more thorough investigation of the connections between the PFLP and the unions working with Oxfam.

Regardless of the funding charges, Oxfam's antagonism to Israeli policies is nothing new. The organization is a public supporter of the Boycott, Divestment and Sanctions movement that sparked the Johansson flap, and has for years released statements, articles, and press releases challenging Israeli actions in the West Bank and Gaza Strip. NGO Monitor, an organization that tracks anti-Israel sentiment, maintains a significant dossier on both Oxfam International and Oxfam Novib, the organization's Netherlands-based arm.

Jonathan Schanzer, vice president for research at the Foundation for Defense of Democracies and an expert on Palestinian funding and terrorism funding, said it is not unusual for aid organizations to cross the threshold from humanitarian assistance to political advocacy.

"That is unfortunately the M.O. of a lot of organizations that have committed to working in the Gaza Strip or even in the West Bank," explained Schanzer. "There's the sense that sometimes when they work with these jurisdictions, they almost become a client of the Palestinian cause."

Schanzer said that he didn't know whether the unions were part of the PFLP, as Shurat HaDin alleges, but that it is not uncommon for further vetting to be required when an organization wants to deliver aid to a place like Gaza. ■

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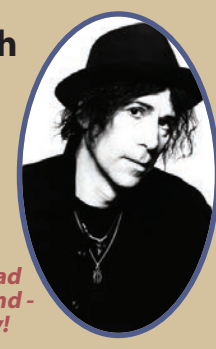

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April 9, 4 pm
Michael Miller, Central European University
History-Writing and Myth-Making:
The Khazars in the Hungarian Jewish Imagination
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"Jewish state" demand gets to the heart of the Israeli-Palestinian conflict

By Ben Cohen/JNS.org

Ah, the devious Benjamin Netanyahu! Just when we are on the cusp of a breakthrough in Israeli-Palestinian conflict negotiations, Israel's slippery prime minister introduces a potential deal-breaker, in the form of insisting that the Palestinians recognize Israel as a Jewish state.

CREDIT: AIPAC.

Benjamin Netanyahu at AIPAC conference

That, in essence, is the narrative that has emerged over the past fortnight, as shaped by the tiresome pundits who spend their days forensically examining Netanyahu's statements and actions. Writing in the Israeli newspaper Haaretz, Hussein Ibish, a faux moderate working for the American Task Force on Palestine, described the "Jewish state" negotiating theme as a "new demand" deliberately engineered to undermine what he termed "the greatest of Palestinian concessions, their 1993 recognition of the State of Israel." Also in Haaretz, Peter Beinart, a professional Jewish critic of Israel, opined— without offering a scintilla of evidence—that what Netanyahu really wants is a Jewish state that rides roughshod over its non-Jewish minorities, so as to ensure that "Jewish political power trumps pretty much everything else."

Ibish, Beinart, and their co-thinkers have made much of their dubious claim that Israel has never defined what a Jewish state means. For Ibish, the problem is that the Jewish state demand "suggests a trans-historical claim to this land on behalf of an entire but undefined ethno-religious group the world over"—this typically dense and obfuscatory language is Ibish's way of arguing that he rejects Zionism. As for Beinart, the type of Jewish state he believes Netanyahu wants—one that will use any means to entrench its Jewish majority, and which regards democratic norms as an irritant—isn't worth endorsing in the first place. In this, Ibish faithfully echoes Beinart, asserting that the PLO will never endorse a formula that cements "the restrictions Palestinian citizens of Israel now face." (This, by the way, is the same logic that underpins Vladimir Putin's declaration that he invaded Crimea to secure the rights of vulnerable Russian citizens facing vengeful Ukrainian nationalists.)

Once you cast aside these caricatures, though, two facts become clear.

Firstly, the demand for recognition of Israel's status as a Jewish state is hardly new. The Israeli archivist Yaacov Lozowick has revealed that, within the context of negotiations with the Palestinians, the demand emerged as early as 2001, a few months into the second Palestinian intifada, articulated by a group of Israeli leftists, no less. Wrote Lozowick: "The Palestinians were willing to join in stating that there should be two independent states alongside one another, but the Israelis, alerted by the fiascos of Camp David and Taba to a nuance they had previously overlooked, demanded that the statement clearly say that Israel would be a Jewish state and Palestine an Arab one. The Palestinians refused. Jews, they said, are a religion, not a nationality, and neither need nor deserve their own state. They were welcome to live in Israel, but the Palestinian refugees would come back, and perhaps she would cease to be a Jewish state."

This brings us to the second fact: rather than being an afterthought designed to derail negotiations, the Jewish state demand gets to the heart of this conflict. The Palestinians and the Arab states have never conceded that there is a legitimate connection between the Jewish people and the land of Israel that is expressed through the reality of self-determination. Hence, a world of difference separates the moral recognition of Jewish national legitimacy from the tactical recognition, in 1993, of Israel as a state.

As Lozowick documented, and as Ibish implicitly acknowledged in his article, the Palestinians reject the idea of the Jews as a nation wholesale, whether that's through the theological baggage of Islam, which recognizes the Jews only as a subordinate religious group, or the ostensibly secular reasoning of Ibish, which faithfully reflects the reactionary nineteenth century conception of the Jews as an unnatural, "non-organic" people whose claim to self-determination is necessarily based upon historical falsehoods.

And what is it, precisely, that is being rejected here? If you comb through the archive of Zionist writings, you will find that there are many definitions of what a Jewish state means. In my view, the most succinct and modest definition was coined by Leo Pinsker, a Russian Zionist who founded the group "Hovevei Zion," or "Lovers of Zion." In 1882, almost two decades before the first Zionist Congress, Pinker wrote a tract entitled "Autoemancipation" in which he pleaded, "Grant us but our independence, allow us to take care of ourselves, give us but a little strip of land like that of the Serbians and Romanians, give us a chance to lead a national existence."

It is this Jewish desire to lead a normal national existence, like the "Serbians and Romanians," that underpins both Zionism as an ideology and Israel as a Jewish state. In rejecting the Jewish ambition to be a nation like other nations, Israel's opponents distort the debate by insinuating that the Jews—who aren't really a proper nation anyway—want special treatment, even if that means trampling on the rights of the true indigents, the Palestinian Arabs.

For more than a century, Zionists have been countering these slanders. It looks like we will continue doing so for some time yet. And still they ask why there is no peace! ■

Ben Cohen is the Shillman Analyst for JNS.org. His writings on Jewish affairs and Middle Eastern politics have been published in Commentary, the New York Post, Haaretz and many other publications.

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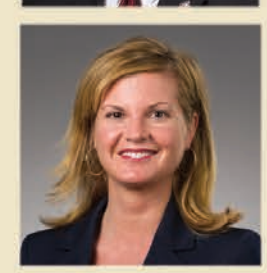

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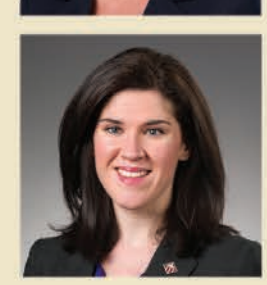

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Investigative journalist Yossi Klein Halevi tells his story

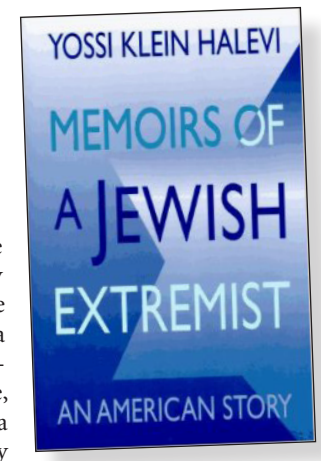
Rachel Urist, staff writer

Yossi Klein Halevi wrote *Memoirs of a Jewish Extremist* at age 43. It is less a memoir than a reflection on his youth, on the place of the Holocaust on the second generation, and on Jewish extremism in America in the 60s. His background, as the child of a Holocaust survivor, shapes the trajectory of his compelling story. He begins the book with: "My father lived in a hole." Then he explains: "When the Nazis invaded Transylvania and the Jews of my father's town, Nagy-Karoly, were sent to the cattle cars, he didn't go. Instead, he fled to the forest, dug a hole, and lived in it until the end of the war." The clever renegade was 25 years old. The year was 1944.

The central lesson that Klein Halevi's father took from his ordeal was this: only individualists survive. That is what he taught his son. "Never listen to 'people'," he told his son over and over again. Halevi tells us that his father's stories filled him before he could understand them; the older man's memories the son's. The Holocaust, says Halevi, was his own "inherited trauma," and his father's words became his mantra: "'People' are fools, victims. When they go left, go right; when they go to the cattle cars, go to the forest." His father's experience wove itself into the fabric of the son's existence. He writes: "I despised even more than Nazis those who could have helped save Europe's Jews but didn't. The spectators' very innocence is their guilt, their comfort and distance an affront to your pain."

Raised in Borough Park, an ultra-orthodox section of Brooklyn, New York, young Yossi Klein ("Halevi" came later) was given a Yeshiva education—this in spite of the fact that the war had cost his father his faith. But when he arrived in this country and met the woman he would marry, she, a rabbi's daughter, made orthodoxy a precondition for marriage. "What you believe is your business," she told him, "but we will have a proper Jewish home." Klein Halevi adds: "My father returned to Judaism only grudgingly. [He] never spoke to me about God, except as irony. Echoing my mother, he said to me, "I don't care what you believe, as long as you live a Jewish life." The son—proud, dutiful, loving and loyal—was determined to play his part in Jewish history. He succeeded.

The author's childhood was marked by youthful passion, which he channeled into Jewish idealism. Many, if not most, of his childhood friends were children of survivors whose numbers, tattooed on their arms, bore witness to the horrors they had endured. Says Halevi: "Borough Park's Hasidim were trying to defeat the Holocaust by resurrecting the world it had destroyed; they recreated the only alternative to Auschwitz that they knew, a society that valued children, Torah, study, charity." In a sense, these children were raised in a living Holocaust museum. They did not engage in frivolity. That would have been the equivalent of blasphemy in this closed community of believers. "What I knew about Christianity," Halevi writes, "is that it worshiped a dead Jew. The idea made me queasy: Christians seemed to be celebrating Jewish death." The young Jews of Borough Park embraced their insulation. They avoided neighboring groups who often struck out at Jewish kids.



Through his childhood, Yossi Klein Halevi remained true to his father's rule: disobey orders. As the author entered adolescence, he dallied with militant, even extreme Jewish groups. Living on the cutting edge, he felt himself part of a generation of Jews who would not be victimized. They must fight. He became a leader in the Student Struggle for Soviet Jewry (SSSJ), founded in the early 1960s. Later, he joined the Jewish Defense League, founded in 1968. He describes how these groups absorbed some of the culture of black militants. At Jewish rallies, participants wore "tight jeans and berets and green army coats; buttons with borrowed slogans of black militants: Jewish is Beautiful; Jewish Power; and NEVER AGAIN printed over tiny repetitive names of Nazi death camps." The nascent author said that listening to JDL's firebrand leader, Rabbi Meir Kahane, was like listening to his father. For the militant JDL, young Yossi Klein became a passionate voice of loyalty, defiance, Jewish pride and outrage.

During the period that young Klein Halevi was in Kahane's thrall, the man's rhetoric felt apt. The future writer loved the way the man spurned conventional notions of dignity and decorum; the way Kahane would stop at nothing to preserve Jewish lives. The JDL's response to Nixon's policy of Soviet-American détente was: "Don't build bridges over Jewish bodies." But by the time the author, at age 29, made *Aliyah* with his new wife, the focus of his idealism had shifted. He was less committed to fighting, more inclined to seek dialogue. He outgrew his father's injunction, and he became disenchanted with Kahane, who now seemed less a liberator than a thug. Halevi's powers of insight show themselves in his reaction to meeting Meir Kahane in Jerusalem. Kahane, says Halevi, "stuttered and twitched more in conversation than he did in public speech, and I recognized myself in him: eloquent for the cause but inadequate in private."

The book is replete with such insights. See, for instance, how he describes youthful American volunteers, who filled tanks with gas in Sinai during the Yom Kippur war (1973). He writes: "They seemed pleased with their adventure; they had almost been soldiers. I saw myself in them; consumers of experience, looking for vicarious dangers….To be an American Jew meant being inherently inauthentic, a spectator to Jewish history."

This author was determined to be part of Jewish history, never just a spectator. As one of Israel's most prominent investigative journalists and a voice of reason among the many political and religious factions in Israel today, he has made his mark. He published *Memoirs of a Jewish Extremist* in *1995*. His second book, *At the Entrance to the Garden of Eden: A Jew's Search for God with Christians and Muslims in the Holy Land* (2001), tells of his excursions into the worlds of Christians and Moslems, whom he joined in prayer and meditations. He visited mosques and monasteries despite the grave physical dangers posed by those excursions. He is brave. He was on a quest. Through collaborative religious practice, he sought reconciliation within the region's three dominant faiths. The book is a page-turner. Of his latest book, *Like Dreamers: The Story of the Israeli Paratroopers who Reunited Jerusalem and Divided A Nation* (2013), the ambassador and historian, Michael Oren, said: "You must read it, for nothing better explains what has happened (and how) within Israel since the '67 War." The book is taut, like a good action movie, and it draws the reader into the personal histories of those who were at the vanguard in Israel's continuing fight for survival.

Yossi Klein was named for his grandfather, Josef Klein, who perished in the Holocaust. The grandson added "Halevi" to his name after moving to Israel. As an American-Israeli journalist, he wrote for *The Jerusalem Report, The Jerusalem Post, the Los Angeles Times,* and occasionally for *the New York Times* and *Washington Post.* Today, he is a Fellow at the Shalom Hartman Institute, a Jerusalem-based research institute and educational center. He is the Israel correspondent and contributing editor for *The New Republic*, and he tours the lecture circuit at American and Canadian campuses, focusing on politics and culture in Israel. Since the fall of 2013, he teaches at the Jewish Theological Seminary in New York. He is a personification of *tikkun olam.* ■

Documentary film about Irene Butter set to premiere at JCC Film Festival

Evelyn Neuhaus, special to the WJN

Dr. Irene Butter, a beloved and respected member of the Ann Arbor community, is the subject of *Never a Bystander,* a documentary film set to premiere on May 8, at 8 p.m., at the Michigan Theater. The premiere will be the closing event of the 2014 Ann Arbor Jewish Film Festival produced by the Jewish Community Center of Greater Ann Arbor.

Born in Germany, Butter and her family immigrated to the Netherlands in 1936, but were captured and held during WWII in two camps. When she was 14 years old, in an exchange for German civilians in Allied countries, her family was released, and made their way to the United States. As an adult, she has been involved in many social causes and was one of the founders of the Wallenberg medal and lecture at the University of Michigan.

The film teaches the lesson of empowerment. Butter has chosen to live her life as a survivor, rather than a victim, overcoming trauma to fight injustice wherever possible. As the Holocaust fades from recent memory and survivors die, it is increasingly important to tell their stories and share the lessons they have to impart.

By telling Butter's story, *Never a Bystander* seeks to keep alive the memory of the injustice of the Holocaust and illustrate how one person can overcome tragic circumstances to build a rich adult life—one full of compassion, friends and family. Irene Butter truly demonstrates that "one person can make a difference," a theme of the Roaul Wallenberg Medal and Lecture series.

The film was largely produced by local volunteers and generous donors that have provided funds to cover production costs through the Minerva Project, Inc., a not-for profit organization. But the project is not done after the premiere next month. The Minerva Project is actively seeking donations in order to maximize the impact of the film and bring it to audiences beyond southeastern Michigan.

What is left to do? Funding would help promote the documentary to other film festivals and market it to educational and religious institutions across the country. A study guide is being written, but needs to be produced. The guide will help teachers and students use the film as a learning tool.

PHOTO CREDIT: PETER SMITH

Irene Butter with drawings

Never a Bystander can be a conduit for people, particularly children and teenagers, to see a model of an empowered life of someone who commits to open-heartedness and social justice, despite an early trauma. Butter has inspired so many people with her story, to quote the statement of one of the schoolchildren who wrote to her after a school presentation: "You have inspired me to make my life a story worth telling."

The premiere next month offers community members a chance to experience Butter's story. With it, Butter can inspire everyone to share their stories and make a difference in the lives of others. ■

Evelyn Neuhaus is the filmmaker behind Never a Bystander and a long time member of the Ann Arbor Reconstructionist Congregation and the Ann Arbor community. You can learn more about the project at: http://www.neverabystander.com or contact Evelyn at eneuhaus@sbcglobal.net.

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Jewish traditions—evolving but staying constant

Mary Bilyeu, staff writer

How are your Passover preparations coming along? Are you ready, except for the last trip to the store to gather perishable items before setting the seder table? Midway through, feeling accomplished at how much you've crossed off your "to do" list? Or overwhelmed as you stare at the crumbs your bagel just left in the toaster oven, wondering how you'll ever get ready and swearing that next year you'll book a room on one of those *kosher l'Pesach* cruises?

We all have our traditions and routines at this holiday that involves so much more than the mere cooking that makes Chanukah simpler to celebrate. And the holiday wouldn't be the same if we changed anything, even if we managed to get better organized and more efficient. It would lose some of its inherent essence, how we relate to it.

Many of you know that I no longer work at Beth Israel Congregation, that I'm now the food editor at *The Toledo Blade*. It's an exciting job, and half the town is trying to fatten me up, it seems. I'm meeting wonderful people and I'm enjoying myself immensely, although I'm terribly busy with cooking and writing and photographing and interviewing and meeting deadlines and such ... *oy*.

But this fabulous opportunity came at a cost: it meant leaving Beth Israel, which was truly a very, very difficult thing to do. And so at Pesach, I think of my own traditions that now have to be revised.

I remember always cleaning out my desk, as well as storage cubbies and file drawers, in an effort to rid them of any traces of *chametz*; as someone who grazes in front of my computer, this was a bit of a concern. Sometimes friends would think I was wasting time when I reported on this activity, as though I didn't have enough to do at work and had resorted to straightening and housecleaning. They didn't understand that it was a matter of Jewish law, that I really was handling an important task.

And then all the forbidden crumbs and items took on a different tone. It only mattered that the *shul* didn't have any stragglers left hiding in corners; it didn't matter whether I, as a non-Jew, had tidbits myself loitering anywhere in my home. I was the one, therefore, who purchased the congregation's *chametz* each year from either Rabbi Dobrusin or Rabbi Blumenthal on the morning before the first seder. I prepared the contracts (both Hebrew and English), brought a down payment, and took possession of the *chametz* for the duration of the eight-day holiday. I was proud to do this and took it very seriously, as it was a service to my friends and to my community. But now, it's not my responsibility anymore. And I feel a loss.

I'd wondered how my Jewish identity (secular and non-*halakhically* sound as it may be) might evolve once I left the *shul*, once I wasn't caught up in the rhythms of the calendar every day as we prepared for Shabbat, planned for Purim, prayed for more time at the High Holidays. Would I find myself forgetting, not honoring the Jewish calendar anymore simply because so many other distractions would prevent my keeping track of a schedule I used to live each day, each season? Or would I go in the opposite direction and become more careful and more observant, grasping tightly to the comfort and continuity of the familiar structure in my life?

After two months away, it turns out that my Jewish identity remains fairly well intact as it was; I'm observant, but in my own idiosyncratic way (mostly food-related, which I'm sure is a shock to everyone!). Although I will always—*always*—consider Beth Israel to be home, I've been in touch with Congregation B'nai Israel, the Conservative shul in the Toledo area, and enjoyed a potluck Shabbat dinner with congregants a few weeks ago. Our hostess—who had warned me not to eat anything after noon, as there would be so much food—offered a "welcome into our home and into our hearts." I visited briefly with the *bubbes* and *zeides* who meet weekly for the SOAP (Synagogue Organized Afternoon Program) class and found myself quickly adopted by them, even by the elderly gentleman who waved an Ohio State cap at me when he heard that I was from Ann Arbor. He came right up to me after the session ended and asked, "You know what I make for dinner?" I had no idea, but was curious. "Reservations." And we laughed together, new friends.

As I write this, I'm waiting for cherries that I'd pitted over the summer to defrost so that I can make a filling for hamantaschen; Marilyn Friedman has regularly bought the Balaton variety for me at the Wednesday farmers' market, knowing I couldn't get there myself because of work and not wanting me to miss out on their short season in early July. I've been invited to seders both here in Toledo and in Ann Arbor, and am anticipating holiday commemorations both new and exciting as well as old and beloved. (Second seder simply wouldn't be the same without Marcie Greenfield and her parents, without Jim Morgenstern and his classic sweet gefilte fish.)

My Jewish foods, my Jewish connections all continue even though I've crossed the state line. Jewish tradition evolves, but it remains constant. ■

Custard with Strawberry Sauce and Macaroons

This dessert is luxurious and light, with the strawberry sauce adding bright color and flavor. The macaroons add a bit of texture to the creamy custard.

Custard:

2 eggs
1/4 cup sugar
1 tablespoon white wine
1-½ cups half-and-half
pinch of salt

In the top of a double boiler, whisk together the eggs, sugar, and wine. Whisk in 3/4 cup half-and-half.

Turn heat to medium-high and heat 1" water in the bottom of the double boiler. Whisk the egg mixture constantly, until it starts to thicken and you can see traces of the whisk left in the custard (about 8–10 minutes); add the rest of the half-and-half and continue cooking and whisking for another 8–10 minutes.

When the custard is done, you'll be able to dip a spoon into it, run your finger down the middle of the coating, and the line will remain intact instead of having the sides bleed back together.

Place custard into a bowl, press plastic wrap against it to prevent it forming a skin, and refrigerate overnight.

Strawberry Sauce:

6 large strawberries, chopped into ½ " pieces
1 tablespoon sugar
2 tablespoons white wine

Combine all ingredients in a small saucepan. Cook, stirring frequently, over medium heat; press on the strawberries to help mash them. Cook the sauce until most of the liquid has been absorbed. Refrigerate until needed.

To complete the dessert:

2 almond macaroons

Divide the custard among 4 dessert dishes or wine glasses; top each with a dollop of the strawberry sauce. Crumble half of a macaroon over each serving.

Serves 4.

Fig-Date Charoset

This is a simplified version of the charoset I made several years ago for a throw-down at Beth Israel. Betty Hammond pronounced that, "It tastes like candy."

2 tablespoons butter or pareve substitute
½ cup brown sugar
1/4 teaspoon cinnamon
½ cup ginger ale
2 cups chopped dates
2 cups dried Black Mission figs, chopped

Melt the butter substitute and sugar together in a small saucepan over medium-low heat. Stir in the cinnamon and ginger ale; bring to a boil over high heat. Add the dates and figs; cook over low heat for 2 minutes, until fruit softens. Mash the mixture together until the liquid is absorbed and the charoset is glossy.

Makes 2 cups.

Taking Passover back to its roots, continued from page 17

Samaritans in Israel today are more visible than Karaites, despite their smaller numbers, largely due to the curiosity of Israelis. The annual Samaritan Passover sacrifice that takes place on Mt Gerizim overlooking Nablus in Samaria has turned into a major spectacle, attracting thousands of onlookers to the scenic hilltop.

This year, the Samaritans, who number just 756 souls divided between the Kiryat Luza village on Mount Gerizim and Holon, will mark Passover on April 23. Prof. Corinaldi says the calendar discrepancy is because Jews start calculating from the first year of creation, whereas the Samaritan calendar starts from the first year Joshua Bin-Nun entered Israel. As a result, the leap years are not parallel and Samaritan festivals sometimes take place a month later.

While both Karaites and Samaritans are full-fledged Israeli citizens according to Israel's Law of Return, Samaritans are not considered Jews by Israeli rabbinic authorities. Samaritans, who claim to be original ancient Israelites with genealogy going back to the tribes of Ephraim and Menashe, hold that Mount Gerizim, not Jerusalem, is the spiritual center of Israel. Like the Karaites, Samaritans accept only the Five Books of Moses and the book of Joshua—for this tiny remnant, the history of Israel after Joshua is that of a renegade sectarian community. According to British Rabbi Jeffrey M. Cohen, an authority on Passover customs around the world, "Only they (the Samaritans) remain the faithful 'Israel.'"

Jews abandoned the ritual of the Paschal lamb sacrifice when the Romans destroyed the Temple in 70 C.E. The shank bone on the seder plate is the closest most Israelis will get to a sacrifice.

Samaritans, who never identified with Jerusalem and who believe Mount Gerizim to have been where the binding of Isaac took place,never gave up the sacrificial practice. This year the Samaritans will perform the Passover sacrifice as they have done on Mount Gerizim for thousands of years. Following the biblical commandment in Exodus 12:5, each male head of household selects an unblemished lamb and the entire community gathers with the High Priest Aharon ben Ab-Chisda ben Yaacob at twilight on the 14th of Nisan to observe the sacrifice in a festive manner.

Samaritan community leader Benyamin Tsedaka, director of the Institute of Samaritan Studies in Holon, describes the ancient annual ritual.

"The High Priest opens with the sacrifice prayer and announces the ritual slaughter," he says. "The sheep are brought to the altar and are slaughtered by experienced slaughterers. Members of each family check the kashrut of the slaughter for each other. Matzot with bitter herbs are distributed to all members of the community. The sheep are then cleaned both inside and out and they are bound, each sheep on a spit and koshered by being sprinkled with salt. About two and a half hours before midnight, the sheep on their spits are put into ovens, which have been well heated. The opening of the oven is completely sealed with an iron net to stabilize the skewers and with burlap, which is immediately covered with a damp mixture of earth and bushes. The fire is stifling and the immense heat that wafts from the deep ovens roasts the sheep. In the middle of the night, at the time when the Angel of Destruction went out to slay the Egyptian firstborn, the sheep are removed from the ovens, taken off the skewers, transferred onto large platters, and accompanied by singing, which has not ceased since the start of the sacrifice, and the platters are brought home. There, the meat of the sacrifice will be eaten in haste with matzot and bitter herbs. Any remains left over are brought to be burned before dawn."

"Karaite and Samaritan Passover customs are differences not in principle, but in practice," asserts Prof. Corinaldi. In his view, they illustrate freedom of religion in Israel.

"The Orthodox would like to have unity and uniformity of practice, but that will only happen when the mashiach appears," he concludes. ■

April 2014

Tuesday 1

Tuesdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. Low impact exercise in a supportive environment. $4 per session or 3 sessions per month for $10; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. Games and Activities including mahjong and quilting, including making quilts for children of Mott Hospital; 1 p.m. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. Meet at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367. 1:30 p.m.

"Menorahs in Color: Polychromy in Jewish Visual Culture of Roman Antiquity:" Frankel Center for Judaic Studies. Presented by Steven Fine, Yeshiva University. 202 South Thayer Street, Room 2022. For information, see www.lsa.umich.edu/judaic/events. 4 p.m.

Hebrew 104: TBE. 5 p.m.

Musical Meditations: TBE. 5:30–6:15 p.m.

"Peoplehood and Its Role and Significance in Jewish Life:" BIC. 8 p.m. *Also April 8 and 29.*

Topics in Jewish Law: AAOM. With Rabbi Rod Glogower at the Lewis/Bernstein home, 1304 Cambridge. 8–9:15 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday.*

Wednesday 2

Lunch and Learn: BIC. Noon.

Mahj: TBE. Off-site. 1–3 p.m.

Shalom Gever: TBE. 4–8 p.m.

Hebrew 101: TBE. 5:30–6:30 p.m.

Hebrew 103: TBE. 6:30–7:30 p.m.

Thursday 3

Thursdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members; 9:30 a.m. Energy Exercise with Maria Farquhar. $4 per session or 3 sessions per month for $10; 10 a.m. Current Events at 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Monthly Birthday Celebration: JCC Adult Programs. Entertainment provided by local pianist Lillian Freedland. 12:30 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Men's Seder: TBE Brotherhood. 6–9 p.m.

Israeli Dancing: JCC. Easy and oldies from 7:30–8:30 p.m. Intermediate and requests from 8:30–10 p.m. $5 per class. Students and children free. Learn the latest Israeli dances, line dances, mixers and more. Families welcome. *Thursdays.*

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 4

Rabbi Levy's Lunch and Learn: TBE. Informal discussion. Participants are welcome to bring lunch. 12:30–1:30 p.m.

First Friday Shabbat: JCS. The cost of dinner is $10/person or ~$25/family of 4. Your financial contributions make it possible to continue the culinary themes. RSVP online to ensure enough food being ordered. 6:30 p.m. at the JCC.

Friday Night Lights Dinner: BIC. 7 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service – Social Action at 7:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 5

Torah Study with Rabbi: TBE. 8:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

B'nai Mitzvah: TBE. 10–11:30 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 6

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Passover Crafts Party: JCC. Staff from Creatopia in Plymouth will guide families through painting either a Seder plate or Kiddush cup, plus the creation of centerpieces and other holiday crafts. Chabad will help with the Matzoh Factory. Sing-along and holiday-themed snacks. $25 per family. Advanced registration required. 3 p.m.

Art Exhibit Opening Reception: JCC. Featuring the art of Brenda Miller Slomovits, who takes her inspiration from years spent living in the Rocky Mountains and Ann Arbor, surrounded by woods. For information, email karenfreedland@jccfed.org or phone at 971-0990. 4 p.m.

Gemini Concert: The Ark. 1 p.m. at the Ark, 316 S. Main Street. Tickets: $10. For tickets, call 761-1800.

Kol Halev: TBE. 6–8 p.m.

Monday 7

School's Day Out Program: JCC. Fun activities from 7:30 a.m.–4 p.m. with aftercare until 6 p.m. for an additional fee. $40/JCC members ($4 off for siblings) amd $65/non-members. For information or to register, email ethankrasnow@jccfed.org or phone 971-0990. *Also April 8–11, 17 and 18.*

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email jessica@jfsannarbor.org. *Ongoing.*

Torah Trop Class: TBE. Noon.

Shalom Gever: TBE. 4–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Men's Torah Study: TBE. 7:30–9 p.m.

Tuesday 8

School's Day Out Program: JCC. *See April 7.*

Tuesdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. Low impact exercise in a supportive environment. $4 per session or 3 sessions per month for $10; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. Games and Activities including mahjong and quilting, including making quilts for children of Mott Hospital; 1 p.m. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Hebrew 104: TBE. 5 p.m.

w 5:30–6:15 p.m.

Kol Halev: TBE. 7:30–9:30 p.m.

"Peoplehood and Its Role and Significance in Jewish Life:" BIC. 8 p.m. *Also April 29.*

Topics in Jewish Law: AAOM. With Rabbi Rod Glogower at the Lewis/Bernstein home, 1304 Cambridge. 8–9:15 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday.*

Wednesday 9

School's Day Out Program: JCC. *See April 7.*

Lunch and Learn: BIC. Noon.

"History-Writing and Myth-Making: The Khazars in the Hungarian Jewish Imagination:" Frankel Center for Judaic Studies. Presented by Michael Miller, Central European University. 202 South Thayer Street, Room 2022. For information, see www.lsa.umich.edu/judaic/events. 4 p.m.

Teen Alternative Spring Break: TBE. Off-site. *Also April 10, 11 and 12.*

Shalom Gever: TBE. 4–8:30 p.m.

Hebrew 101: TBE. 5:30–6:30 p.m.

Hebrew 103: TBE. 6:30–7:30 p.m.

Thursday 10

School's Day Out Program: JCC. *See April 7.*

Thursdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. $4 per session or 3 sessions per month for $10; 10 a.m. Current Events; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Intergenerational Passover Seder: JCC Early Childhood Center. Annual Seder program featuring interactive, multimedia telling of the Passover story with all ECC children playing a role from mighty Pharoah, to clever Miriam, and from wise Moses to the smallest frog. For information, phone 971-0990. 10:30 a.m.

Blood Pressure Screening: JCC Adult Program. Nurses from CARE Response visit the JCC on second Thursday each month to provide free blood pressure screenings and information on staying healthy. No RSVP required. 12:30 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Israeli Dancing: JCC. Easy and oldies from 7:30–8:30 p.m. Intermediate and requests from 8:30–10 p.m. $5 per class. Students and children free. Learn the latest Israeli dances, line dances, mixers and more. Families welcome. *Thursdays.*

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 11

School's Day Out Program: JCC. *See April 7.*

Rabbi Levy's Lunch and Learn: TBE. Informal discussion. Participants are welcome to bring lunch. 12:30–1:30 p.m.

Rosh Chodesh: JCS. Renee Bayer will host a Pre-Passover Appetizer and Pot Luck at 2140 Fulmer Ct. Guests are asked to bring an appetizer or dessert. Host will provide a soup, bread, and drinks. 6 p.m. For more information, call 975-9872 or email info@jewishculturalsociety.org.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot Dinner at 1:30 p.m. Popsicle Oneg follows. Shabbat Service and Adult Bar Mitzvah at 7:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 12

Torah Study with Rabbi: TBE. 8:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Bat Mitzvah: TBE. 10–11:30 a.m.

Mini Minyan and Tot Shabbat: BIC. Mini Minyan for K-2nd Grade and Tot Shabbat. 11:15 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 13

Planning Session: BIC Men's Club. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m.*Every Sunday.*

Monthly outing: The Jewish Hikers of Michigan (JHOM). Bring your back packs, munchies, and water. Activity will last approximately 1-1/2 to 2 hours. The hike is not physically demanding, and is very scenic. 1 p.m.at Furstenburg Park, 2727 Fuller Rd. For more information, contact Eli Avny at 883-9522 or Karen Freedland at 971-0990, or email to jewish.hikers@gmail.com.

Monday 14

Shaharit and Siyyum Bechorot: BIC. 7 a.m.

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email jessica@jfsannarbor.org. *Ongoing.*

Open Seder Project: AARC. Members of the Ann Arbor Reconstructionist Congregation will be opening their homes and tables for a variety of Passover experiences. Offerings will include both traditional and creative first and second night seders for all ages, special themed evenings and a *chamatz*-laden, end of the holiday finale. For information, see www.aarecon.org, phone 845-2361, or email Rabbi Michal Woll at ravmichal@aarecon.org. *Through April 21.*

Tuesday 15

Passover Services: BIC. Pesach Shaharit at 9:30 a.m.

Tuesdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. Low impact exercise in a supportive environment. $4 per session or 3 sessions per month for $10; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. Games and Activities including mahjong and quilting, including making quilts for children of Mott Hospital; 1 p.m. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. Held at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367. 1:30 p.m.

APRIL EVENTS

BRAHMS'S GERMAN REQUIEM

UMS Choral Union
Ann Arbor Symphony Orchestra
Jerry Blackstone, conductor
Nadine Sierra, soprano
John Relyea, bass
Friday, April 4, 8 pm
Hill Auditorium

Considered one of his pinnacle works, Brahms's German Requiem was composed not as a mass for the dead, but as a consolation for those left behind. The UMS Choral Union and Ann Arbor Symphony Orchestra perform this momentous work in Ann Arbor for the first time in over a decade under the leadership of UMS Choral Union music director Jerry Blackstone.

LOS ANGELES GUITAR QUARTET

Thursday, April 10, 7:30 pm
Michigan Theater

Comprised of four uniquely accomplished musicians, the Los Anges Guitar Quartet brings an exciting energy to the concert stage with programs ranging from bluegrass to Bach. For their UMS performance, the ensemble will play works by Praetorius, Stravinsky, Liszt, and a second half "world tour," featuring several works written for the Los Angeles Guitar Quartet.

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AKADEMIE FÜR ALTE MUSIK BERLIN

Sunday, April 13, 4 pm
Hill Auditorium

The Akademie fur Alte Music Berlin's UMS debut program traces the Bach family line from the famous Johan Sebastian himself to his youngest son, Johan Christian. The program is a chronological audio guide, taking audiences from the gorgeous, Italian-inspired Baroque era all the way to foreshadowing the First Viennes School, where composers included Joseph Hayden and Mozart.

PROGRAM

J.S. Bach	Orchestral Suite No. 1 in C Major, BWV 1066
J.C. Bach	Concerto in f minor for Harpsichord, Strings, and Basso Continuo
C.P.E. Bach	Sinfonia No. 5 in b minor for Strings and Basso Continuo, Wq. 182
C.P.E. Bach	Concerto in E-Flat Major for Oboe, Strings, and Basso Continuo, Wq. 185
J.C. Bach	Symphony in g minor, Op. 6, No. 6 for Strings, Two Oboes, Two Horns, and Basso Continuo

Please join us before the performance for the 2014–2015 UMS Season Announcement Party in the Rackham Building (4th floor). Free and open to the public. For more information, visit ums.org.

MEDIA PARTNER: **WGTE 91.3 FM**

NATIONAL THEATRE LIVE: THE NATIONAL THEATRE'S ORIGINAL STAGE PRODUCTION OF *WAR HORSE*

Wednesday, April 23, 7 pm
Michigan Theater

Based on Michael Morpurgo's novel and adapted for the stage by Nick Stafford, *War Horse* takes audiences on an extraordinary journey from the fields of rural Devon to the trenches of First World War France. With its stirring musical score, this powerfully moving and imaginative drama is a show of phenomenal inventiveness. At its heart are astonishing life-size puppets by South Africa's Handspring Puppet Company, who bring breathing, galloping, charging horses to thrilling life on stage.

Calendar

Second Night Seder: TBE. 6–9:30 p.m.

Second Night Seder: JCS. 6–9 p.m., at the JCC. For more information call 975-9872 or email infor@jewishculturalsociety.org.

Passover Services and Seder: Chabad. Traditional Seder full of mystical insights into the Haggadah, in English and Hebrew. Festive, homemade meal including fish, meat, soup, side dishes, wine, grape juice, desserts and handmade Shmurah matzoh. Service at 7:30 p.m. Seder at 8 p.m. $36 or $18 for UM students. Reservations required at www.jewmich.com.

Wednesday 16

Passover Services: BIC. Pesach Shaharit at 9:30 a.m.

Passover Services: Chabad. 9:45 a.m.

Mahj: TBE. Off-site. 1–3 p.m.

Shalom Gever: TBE. 4–8:30 p.m.

Passover Services: BIC. Pesach Mincha at 7:30 p.m.

Passover Seder: Chabad. Traditional Seder full of mystical insights into the Haggadah, in English and Hebrew. Festive, homemade meal including fish, meat, soup, side dishes, wine, grape juice, desserts and handmade Shmurah matzoh. Service at 7:30 p.m. Seder at 8 p.m. $36 or $18 for UM students. Reservations required at www.jewmich.com.

Thursday 17

School's Day Out Program: JCC. *See April 7.*

Thursdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. $4 per session or 3 sessions per month for $10; 10 a.m. Current Events; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Back Door Food Pantry: TBE. 4–7 p.m.

Israeli Dancing: JCC. Easy and oldies from 7:30–8:30 p.m. Intermediate and requests from 8:30–10 p.m. $5/per class. Students and children free. Learn the latest Israeli dances, line dances, mixers and more. Families welcome. *Thursdays.*

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 18

School's Day Out Program: JCC. *See April 7.*

Shabbat Services for Young Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service–Adult Bat Mitzvah and Anniversary Birthday at 7:30 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 19

Torah Study with Rabbi: TBE. 8:50 a.m.

Chapel Service: TBE. 10–11:30 a.m.

Shabbat Morning Song and Study: AARC. Morning filled with music and learning, beginning with morning blessings and psalms, followed by delving into text. Study of *Song of Songs*, traditionally read during Pesach. Participants encouraged to bring their own commentaries and questions to illuminate the group learning. *Siddurim* and *chumashim* will be provided as well as warm drinks. Bring a nosh to share. For information, phone 845-2361 or email Rabbi Michal Woll at ravmichal@aarecon.org. Held at home of Michal Woll and Jon Sweeney, 2960 Lakeview Drive. Childcare provided, but requires RSVP. 10 a.m.–noon.

Shabbat services: *See listing at the end of the calendar.*

Sunday 20

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 10:30 a.m. *Every Sunday.*

Monday 21

Passover Services: BIC. Pesach Shaharit. 9:30 a.m.

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email jessica@jfsannarbor.org. *Ongoing.*

Passover Service and Lunch: TBE. 10–11:30 p.m.

Shalom Gever: TBE. 4–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Men's Torah Study: TBE. 7:30–9 p.m.

Passover Services: BIC. Pesach Mincha. 7:30 p.m.

Tuesday 22

Passover Services: BIC. Pesach Shaharit including Yizkor. 9:30 a.m.

Tuesdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. Low impact exercise in a supportive environment. $4 per session or 3 sessions per month for $10; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. Games and Activities including mahjong and quilting, including making quilts for children of Mott Hospital; 1 p.m. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Musical Meditations: TBE. 5:30–6:15 p.m.

Passover Services: BIC. Pesach Mincha. 7:30p.m.

Spirituality Book Club with Cantor Rose: TBE. 7:30–9 p.m.

Wednesday 23

Shalom Gever: TBE. 4–8:30 p.m.

Board Meeting: BIC. 8 p.m.

Thursday 24

Thursdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises

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David H. Kersch
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NMLS# 133993

Betsy Cavanaugh
Vice President
734.214.3740
NMLS# 746518

Stephen Anderson
Vice President
734.214.5897
NMLS# 161776

synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. $4 per session or 3 sessions per month for $10; 10 a.m. Current Events with Heather Dombey; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Spirituality Book Club with Cantor Rose: TBE. Noon–1 p.m.

Back Door Food Pantry: TBE. 4–7 p.m.

Israeli Dancing: JCC. Easy and oldies from 7:30–8:30 p.m. Intermediate and requests from 8:30–10 p.m. $5 per class. Students and children free. Learn the latest Israeli dances, line dances, mixers and more. Families welcome. *Thursdays.*

Mahj: TBE. Held off-site. 7:30–9:30 p.m.

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 25

Rabbi Levy's Lunch and Learn: TBE. 12:30–1:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service with Kol Halev at 7:30 p.m.

Fourth Friday Shabbat: AARC. Musical Kabbalat Shabbat services are held at the JCC and are led by Rabbi Michal Woll. Services followed by a vegetarian potluck dinner. Pizza nosh for children before services at 6 p.m. and childcare provided during services from 6:15–7:30 p.m. Reservations requested for pizza and childcare. Call 445-1910 or email Jennifer Cohen via www.aarecon.org/contact-us. 6–10 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 26

Shabbat Services: BIC. 6th Grade Shabbat Morning at 9:30 a.m. Tot Shabbat at 11:15 a.m.

Genesis Grounds Clean Up: TBE. Outdoors from 1–4 p.m.

"Celebrate Annie" Community Tribute: TBE. Off-site at WCC. 4–6 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 27

Shmita Study Group: AARC. Group meets on 4th Sunday mornings at the JCC from January–June. Group delves into the sources and contemporary relevance of Sabatical/Shmita with lively dialog on personal, social, communal and environmental transformations. For information, phone 445-1910 or email Marcy Epstein at dr_marcy@hotmail.com. 10–11:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 10:30 a.m. *Every Sunday.*

Gan Katan: BIC. 10:30 a.m.

6th Grade Bar/Bat Mitzvah Family Series: BIC. "Thinking Outside the Tzedakah Box." 10:30 a.m.

Yom Hashoah Program: BIC. "Back Home in Nagykanisza: A Search for My Family Roots Through the Old Hapsburg Empire." 7:30 p.m.

Monday 28

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email jessica@jfsannarbor.org. *Ongoing.*

Torah Trop Class and Lunch: TBE. Last class. Noon–1:30 p.m.

25th Anniversary Celebration: Frankel Center for Judaic Studies. "Maize 'n Jews: Celebrating the Jewish Experience at Michigan," in honor of the 25th anniversary of the Jean and Samuel Frankel Center for Judaic Studies. East Conference Room and Assembly Hall of the UM Rackham Graduate School, 915 East Washington Street. For information, see www.lsa.umich.edu/judaic/events. 1–7 p.m.

Shalom Gever: TBE. 4–8:30 p.m.

Keshet Classes: BIC. 6 p.m.

Sit n' Knit: TBE Sisterhood. Off-site from 7:30–8:30 p.m.

Tuesday 29

Tuesdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. Low impact exercise in a supportive environment. $4 per session or 3 sessions per month for $10; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. Games and Activities including mahjong and quilting, including making quilts for children of Mott Hospital; 1 p.m. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Musical Meditations: TBE. 5:30–6:15 p.m.

Kol Halev: TBE. Possible recording. 7:30–9:30 p.m.

"Peoplehood and Its Role and Significance in Jewish Life:" BIC. 8 p.m.

Topics in Jewish Law: AAOM. With Rabbi Rod Glogower at the Lewis/Bernstein home, 1304 Cambridge. 8–9:15 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday.*

Wednesday 30

Lunch and Learn: BIC. Noon

Shalom Gever: TBE. 4–8:30 p.m.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service

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followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candlelighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Frequently listed phone numbers and addresses of organizations :

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Al Jazeera America, continued from page 19

adjacent Jerusalem neighborhoods to stage bomb attacks during the second intifada, from 2000-2005. Hardship faced by the Anastas family as a result of the security barrier is the consequence of Palestinian terrorism.

In its reporting, Al Jazeera America never mentions the fundamental problem underlying the Arab-Israeli conflict: the difficulty, if not impossibility, of making peace with a Palestinian Arab leadership and society whose dominant culture insists that Jews are not a people, do not deserve a state, and have no historical ties to the land of Israel. Hatred fueled by a steady stream of anti-Semitic, anti-Israel incitement from Palestinian media, mosques, and schools underlies and typifies the conflict.

Meanwhile, Palestinian terrorism proceeds apace. Palestinian Arabs, during January and February, perpetrated 20 firebomb attacks (in addition to numerous rock-throwing incidents) against Israeli vehicles traveling on Route 443, one of only two roads linking Tel Aviv to Israel's capital of Jerusalem.

The Palestinian Authority (PA) also continues to reward terrorists. In February, the PA announced it would "be giving an additional $46 million a year to released prisoners, a category which includes hundreds of murderers of [Israeli] civilians," according to Palestinian Media Watch.

Pervasive cradle-to-grave brainwashing of Palestinians is reflected in opinion polling through the years. For example, the Jerusalem Post in 2011 reported on joint Israeli/Arab polls showing that a majority of Palestinian adults in the West Bank and Gaza support suicide bombings against Jews in Israel and agree with a quote from the Hamas charter (and the Hadith, or tradition ascribed to the Islamic prophet Muhammad) about the need to "kill Jews hiding behind stones and trees."

Not that viewers of Al Jazeera America—which promises "unbiased, in-depth, fact-based" coverage—would know. ■

Myron Kaplan is a senior research analyst with CAMERA, the Boston-based 65,000-member Committee for Accuracy in Middle East Reporting in America. Eric Rozenman is Washington director of CAMERA. The organization takes no position on negotiated Arab-Israeli agreements. Any opinions expressed above are solely those of the writers.

As IDF service controversy swirls, haredi entrepreneurship thrives in Beit Shemesh

By Sybil Kaplan/JNS.org

Amid the buzz surrounding issues of religious-secular tension—such as proposed Israeli legislation to mandate haredi enlistment in the Israel Defense Forces and a recent rally where hundreds of thousands of people protested that measure—haredi entrepreneurship in the Jewish state doesn't receive nearly as much attention.

And while critics lament the lack of haredi integration into both the military and the Israeli workforce, Beit Shemesh, located 20 miles west of Jerusalem with a population of 100,000 people, is home to innovators like Rabbi Joel Padowitz, whose ventures have a direct relationship with the haredi community.

CREDIT: BARRY A. KAPLAN.

Yaakov Lehman (left) and Rabbi Joel Padowitz, co-founders of the Israel App.

Padowitz, 36, is co-creator of what he believes is a "game-changing" product for Israeli tourism and business called the "Israel App." Originally from San Diego, Padowitz made aliyah in 2009 and lives in Beit Shemesh with his wife and six children. He teaches Mishnah every day at a men's kollel in Beit Shemesh, is an avid mountain biker, and is the founder of a Manhattan-based investment bank. Although he has rabbinical ordination and an MBA from Bar-Ilan University, he is now pursuing a BA in social science from Harvard University.

The co-founder and manager of the Israel App is equally eclectic 28-year-old Yaakov Lehman, formerly from Tucson, Ariz., who is married with a newborn child. A part-time rabbinic student and part-time social entrepreneur, he has a BA from the University of California, Santa Barbara in global studies, an MA from the London School of Economics in economic history, and an MA from the University of Vienna in world history. He came to Israel in 2008.

"The reason I founded the Israel App is because people come to Israel and do not get a legitimate or even meaningful presentation of this incredible country," Padowitz tells JNS.org. "We cater to the majority of tourists who don't hire human tour guides. We want to give them a way to appreciate more deeply all that Israel has to offer."

The Israel App—which currently has about 6,000 users—contains GPS-guided tours for any tourist who needs to find sites or hotels or restaurants, a virtual concierge for making reservations, coupons, and background content like an "Israepedia," a glossary covering a wide variety of historical information. Tourists can use the app without roaming charges as they travel around the country.

When Padowitz and Lehman initiated their project, they began looking for a programming team. They happened upon NetSource and its subsidiary, Concept Creative Technology, a service provider of software development. "We liked the service, the price, and their work environment," says Lehman.

NetSource's 48-year-old CEO, Mazal Shirem, is a divorced mother of three who grew up as an Orthodox Jew in Jerusalem, where she lived until the age of 20. After 16 years with Intel and a stint in Munich, Germany, she found a business partner for her new venture whose mission "was to get Orthodox people into the employment market and give them the tools they need to learn the work environment."

NetSource was launched in 2010 and today employs 200 people—90 percent haredi women and 5 percent haredi men—almost all living in Beit Shemesh. According to Shirem, the company operates so that the employees "receive the full respect of their lifestyle, including the on-site kosher kitchen, flexible work hours, and even proper subjects on which they work."

Tamar, a 26-year-old haredi mother of a 3-and-a-half year old and a 1-and-a-half year old, is consulting with Shirem in her office. She started work there a year and a half ago as a secretary and worked her way up to an account manager.

"I really like to work here," she says. "The girls are very nice and it's convenient for me to work in this company because I find all the conditions which I need in order for me to go out and do my job in an appropriate environment."

Tamar adds, "They respect my motherhood in terms of hours and are a firm supporting my lifestyle; the holidays are being celebrated properly here and the company is flexible to our home needs."

Across the street is a second part of the company, a call center, with 130 workstations where "some employees want careers and some want jobs," says Shirem, but essentially all are Orthodox/haredi.

"Most of the employees here have a basic education, [but] we give confidence for those who want to do more," she says.

Israel App, meanwhile, has employed some 20 people all over Israel doing marketing, design, research, transcribing, data entry, photography, audio recording, and content—although the venture doesn't have a formal office yet. Lehman says, "My computer is my office, wherever I am." ■

Vitals

Mazel tov

Hadas Kluger on her bat mitzvah, March 5.
Naomi Veidlinger on her bat mitzvah, March 26.
Leandra Blander, on her bat mitzvah, April 5.
Emily Gitlin, on her bat mitzvah, April 5.
Evan Mirsky, on his bar mitzvah, April 11.
Ellie Baden, on her bat mitzvah, April 12.
Elizabeth Wojtowycz, on her bat mitzvah, April 18.
Carol Milstein, on her bat mitzvah, April 25.
Harrison Stern, on his bar mitzvah, April 26.
Parker Stern, on his bar mitzvah, April 26.
Ilana and Ari Gafni on the birth of their grandson, Avi Cohav, son of Orna and Josh Ehrlich.
Errol and Pat Soskolne on the marriage of their son, Mark, to Julie Moehlig.
Barry and Susan Gross on the birth of their grandchildren, Daphne Sarah and Leo Ben, children of Lauren and Noah Gallagher.
Sallie Kochin Abelson on their birth of her granddaughter, Thea Rose Abelson, daughter of Michael Abelson and Samantha Kirsch.
Beverly Gershowitz on the birth of her great granddaughter, Jillian Renee Sams, daughter of Rachel and Martin Sams.

Condolences

Ann Alpern on the death of her mother, Rebecca Alpern, February 9.
Lesley Hume, on the death of her mother, Miriam C. Hilfman, February 9.
Nancy Silver on the death of her father, Robert Straussberg, February 14.
Albert Hermalin on the death of his sister, Geraldine Lauter, February 13.
Michael Cohen on the death of his mother, Blanche Bernstein Cohen, February 16.
Judie Lax, on the death of her mother, Beatrice Hertz, February 21.
Kesselman family for the passing of their sister Suzanna Galant, March 3.

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GET READY FOR:

Celebrate ISRAEL 2014

Presented by the Jewish Federation of Greater Ann Arbor

This year we will enjoy a wide variety of events during the month of May to honor Israel and rejoice in what she represents.

Birthday Cake on Yom HaAtzmaut • Monday, May 5 • 9:30 PM

Join us at the Michigan Theater after the 8 PM showing of *The Zig Zag Kid* for birthday cake in honor of Yom HaAtzmaut (Israel's Independence Day).

Business Expo • Wednesday, May 7 • 5:00 – 8:00 PM

Stop by the Michigan Theater to learn more about businesses that feature Israeli innovations.

Israeli Book Discussion • Wednesday, May 14 • 7:30 PM

Read Ari Shavit's *My Promised Land* and be sure to sign up for a community book discussion, which will take place at 2939 Birch Hollow Drive. Professor Victor Lieberman, who teaches Arab-Israeli conflict at the University of Michigan, will facilitate this conversation.

Intergenerational Celebrate Israel Picnic • Sunday, May 18 • NOON

Come join us at the Jewish Community Center building for a delicious Israeli-style intergenerational picnic. Our beloved delegation from Nahalal (our sister community in Israel) and the newly formed JCC Scouts of Ann Arbor will treat us to a brief opening ceremony and will be providing fun activities for kids of all ages.

Experience Israel • Sunday, May 18 • following picnic

Following the picnic, you will have a chance to participate in interactive workshops that will highlight the sounds, tastes, and joys of Israel. These events will be held at 2939 Birch Hollow Drive.

JYP Celebrate Israel Happy Hour • Thursday, May 22 • 8:00 PM

Get together with other young adults at a Jewish Young Professional's Happy Hour that will highlight our connections to Israel.

For more information, contact Rabbi Ilana Baden at ilana@jewishannarbor.org or 734-677-0100.